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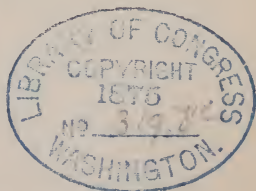
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BIBLE LESSONS,
FOR
SABBATH-SCHOOL CONCERTS
AND
ANNIVERSARIES.

BY
EDMUND CLARK.

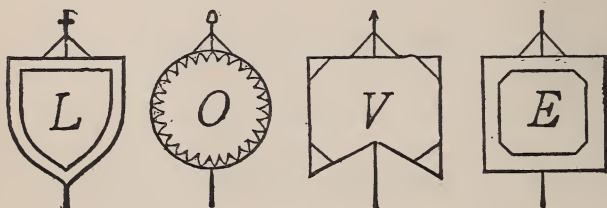


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EXPLANATION.

For Banner Exercises, as they are called, a single letter is placed upon a banner, each pupil taking position where he can be distinctly seen, and repeating his recitation, displays the letter on the banner, so that when all have recited, the audience can read the completed motto. These banners can be made of various styles, and decorated according to fancy. Here are given some forms, which can be easily made, and will be inexpensive:—



White cambric, with dark red, blue or black letters, with an ornamental edge of the same color, or fancy colored, with gilt or silver letters and edge, would be appropriate. The sticks of the banners should be four or five feet in length. A cord, the same color as the letters, should be put from the top of the banner to nearly the top of the stick. An ornamental top to the stick—a cross, ball, arrow, or something similar—will give a finish to it. A set of banners can be used many times, in different exercises. Several “Banner Exercises” are given in this series.

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PREFACE.

The Sunday School Concert has been for many years one of the most prominent features of the Sunday School work. The former manner of conducting the Concert, with its speech-making, story-telling, and promiscuous recitation of Scripture texts, has given place to method and detail of arrangement. In a Concert Exercise there should be one prominent thought; the Bible verses, songs and selections of prose and poetry should have a bearing upon that one central truth. The exercises of a Concert should be interesting, instructive and pleasing, and the results of such a course will not only be beneficial to the audience, but will re-act to the interest and profit of the school. The Concert, through the interest of its exercises, has many times been the means of leading persons not connected with the school to become regular members of the school, and ultimately they have been led to become firm and devoted Christians.



CONTENTS.

	PAGE
No. 1. Temperance Band.	5
“ The Evils of Intemperance.	8
No. 2. Roses.	23
“ The Rose of Sharon.	34
No. 3. Flowers.	43
No. 4. Our Shepherd.	57
“ Feed My Lambs.	62
“ Little Children.	66
No. 5. Names of Christ.	71
“ God is Love.	75
“ Love One Another.	77
“ The New Law.	81
“ God is Ever Good.	84
No. 6. Praise Concert.	85
No. 7. The Morning Star.	103
No. 8. The New Year.	117
No. 9. Faith.	137
No. 10. The Circle of the Graces.	155
“ The Crowns of the Christian.	162
“ The Rewards of the Righteous.	166
No. 11. The Six Days of the Creation.	169
“ God’s Works.	179

	PAGE
No. 12. The Sea.	183
No. 13. The Christian Graces.	199
No. 14. Consider the Lilies.	223
" The Commandments.	240
No. 15. Brevity of Life.	241
" The Preparation for Death.	250
" God is in Heaven.	252
" The Lord's Prayer.	253
" Little Prayer.	254
No. 16. The Two Ways.	255
" Good and Evil.	265
" Light and Darkness.	266
No. 17. Rock of Ages.	269
" Rock of Ages.	272
" The Widow of Nain.	276
No. 18. The Musical Instruments of the Bible.	281
" Happiness.	287
" Cheerfulness.	290
" Contentment.	292
" The Saviour's Calling Little Children.	292

BIBLE LESSONS.

TEMPERANCE BAND.

NOTE. This Exercise is taken from *Sunshine*.
Four small boys in front bear the letters —

BAND.

Ten others sing or recite a verse, and present an appropriate letter, forming the motto —

TEMPERANCE BAND.

T.

FIRST.

Right welcome friends, and here we stand,
All ready, as you see,
To choose a trade and form a band;
A *Teacher* I would be.

E.

SECOND.

All right, friend teacher, let me see,
If I am called to choose,
An *Editor* I'd like to be,
To hear and tell the news.

M.

THIRD.

I'll take your paper, Mr. E.,
If I may join your band ;
For I a *Merchant* hope to be,
A merchant rich and grand.

P.

FOURTH.

Be true and honest, rich or not,
All ye who trade or teach,
And do your best, whate'er your lot —
I think I'd like to *Preach*.

E.

FIFTH.

My choice, I'm free enough to say,—
Perhaps you'll think it queer,—
Would be, if I could have my way,—
To be an *Engineer*.

R.

SIXTH.

I'll go to Congress, if I can,
I have a point in view ;
I'll try to be an honest man,
And be a *Ruler*, too.

A.

SEVENTH.

No dwelling place with naked walls,
A cheerful home can be ;
A mystic voice my spirit calls —
An *Artist's* brush for me.

N.

EIGHTH.

I'll preach, and teach, and write, and read,
And travel, if I can ;
I'll give whate'er my neighbors need,
And be a *Nice* old man.

C.

NINTH.

I may not serve my country so,
Nor live to be quite old ;
So to the army I will go,
To be a *Captain* bold.

E.

TENTH.

For Temperance my voice shall tell,
Where'er my way may wend ;
If all be well that endeth well,
I'll answer to the *End*.

THE EVILS OF INTEMPERANCE.

SINGING.

Hark, the voice of Choral Song.

[River of Life, p. 117.]

Intemperance destroys the Health.

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken; wherefore she told him nothing, less or more, until the morning light.

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

And it came to pass about ten days *after*, that the Lord smote Nabal, that he died.

[1 Sam. xxv. 36, 37, 38.]

Wine and new wine take away the heart.

[Hosea iv. 11.]

THE COURT OF DEATH.

This allegory should be read or recited by a person having a clear, distinct voice, in order to have every word understood.

Death, the king of terrors, was determined to

choose a prime minister; and his pale courtiers, the ghastly train of diseases, were all summoned to attend, when each preferred his claim to that illustrious office. *Fever* urged the numbers he destroyed; cold *Palsy* set forth his pretensions by shaking all his limbs; and *Dropsy*, by his swelled, unwieldy carcass; *Gout* hobbled up, and alleged his great power in racking every joint; and *Asthma's* inability to speak was a strong though silent argument in favor of his claim; *Stone* and *Colic* pleaded their violence; *Plague*, his rapid progress in destruction; and *Consumption*, though slow, insisted that he was sure.

In the midst of this contention, the court was disturbed by the noise of music, dancing, feasting and revelry; when immediately entered a lady, with a confident air, and a flushed countenance, attended by a troop of cooks and buccanals: her name was INTEMPERANCE. She waved her hand, and thus addressed the crowd of diseases: "Give way, ye sickly band of pretenders, nor dare to vie with my superior merits in the service of this great monarch. Am not I your parent? Do ye not derive the power of shortening human life almost wholly from me? Who, then, so fit as myself for this important office?" The grisly monarch grinned a smile of approbation, placed her at his right hand, and she immediately became his principal favorite and prime minister.

Intemperance infuriates the Temper.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

[Prov. xx. 1.

Intemperance injures the Memory.

It is not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

[Prov. xxxi. 4, 5.

RECITATION BY A LITTLE BOY.

A Child's Questions.

Was he ever a baby, mother,
That reeling and tattered man,
With dead eyes out of a purple face,
Looking only as dead eyes can?

Did a mother's kiss ever fall on
That frightful and grimacing mouth?
Did it ever prattle and say sweet things,
Like a brook in a summer's drouth?

Did he lift his small hand, praying
The Lord his soul to keep?
Who goes muttering dreadful words
As he rolls in the ditch to sleep?

O mother, the cup of the drunkard,
My lips shall never kiss;
Where all that is sweetest in body and soul,
Is changed to a thing like this.

I think of the cruel Herod,
And the babes he slew,
But were it not kinder to kill them so,
Than to make them wicked too?

SINGING.

Oh, haste to the rescue.

[Pure Diamonds, p. 136.]

RECITATION BY A LITTLE GIRL.

What to Drink.

The Lily drinks the sunlight,
The Primrose drinks the dew,
The Cowslip sips the running brook,
The Hyacinth heaven's blue.
The Peaches quaff the dawn light,
The Pears the autumn noon,
The Apple-blossoms drink the rain,
And the first warm air of June.

The Wind-flower and the Violet
Draw in the April breeze,
And sun, and rain, and hurricane,
Are the tipples of the trees.

But not a bud or greenling,
From the Hyssop on the wall
To the Cedars of Mount Lebanon,
Is steeped in alcohol.

From all the earth's emerald basin,
From the blue sky's sapphire bowl,
No living thing of root or wing
Partakes that deadly dole.
I'll quaff the Lily's nectar,
I'll sip of the Cowslip's cup,
I'll drink the shower, the sun, the breeze,
But *never* a poisoned drop.

Intemperance destroys the Soul.

While they are drunken *as* drunkards, they shall
be devoured as stubble fully dry. [Nahum i. 10.]

*Intemperance causes Misery and Desolation in the
land.*

The new wine mourneth, the vine languisheth, all
the merry hearted do sigh.

The mirth of tabrets ceaseth, the noise of them
that rejoice endeth, the joy of the harp ceaseth.

They shall not drink wine with a song; strong
drink shall be bitter to them that drink it.

The city of confusion is broken down; every
house is shut up, that no man may come in.

There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

In the city is left desolation, and the gate is smitten with destruction. [Isa. xxiv. 7-12.

Intemperance causes Quarrels.

From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? [Jas. iv. 1.

Intemperance injures the Character.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. [1 Cor. v. 11.

Intemperance inflames the Passions.

Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

And the harp and the viol, the tabret and pipe and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

Therefore my people are gone into captivity, because *they have* no knowledge: and their honorable men *are* famished, and their multitude dried up with thirst.

Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. [Isa. v. 11-14.]

Intemperance leads to Remorse.

At the last it biteth like a serpent, and stingeth like an adder. [Prov. xxiii. 32.]

Intemperance leads to Poverty.

He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich. [Prov. xxi. 17.]

Intemperance leads the heart to Destruction.

Let not thine heart incline to her ways, go not astray in her paths.

For she hath cast down many wounded, many strong *men* have been slain by her.

Her house *is* the way to hell, going down to the chambers of death. [Prov. vii. 25-27.]

RECITATION.

The Drunkard's Life.

Sad is the drunkard's life, wasting in crime,
Far from the paths of life, reckless of time;
Tears of repentant grief chill as they start,
Hardly a tender thought wakes in his heart.

Often a single spark kindles a flame,
Kindness may win him back, prayer may reclaim;
Go, where he sits alone burdened with care,
Tell him his sinful course, plead with him there.

Picture a happy past gone from his sight,
Bring back his early youth, cloudless and bright,
Tell how a mother's eye watched while he slept,
Tell how she prayed for him, sorrowed and wept.

Point to the better land, home of the blest,
Where she has passed away, gone to her rest;
O'er that departed one, memory will yearn,
God in his mercy grant he may return.

SINGING.

The Children's Response.

[Pure Diamonds, p. 137.]

I'll never use Tobacco.

"Ill never use tobacco, no,
It is a filthy weed;
I'll never put it in my mouth,"
Said little Robert Reid.

"Why, there was idle Jerry Jones,
As dirty as a pig,
Who smoked when only ten years old,
And thought it made him big.

“He’d puff along the open streets
As if he had no shame;
He’d sit beside the tavern door,
And there he’d do the same.

“He spent his time and money too,
And made his mother sad;
She feared a worthless man would come
From such a worthless lad.”

“Oh, no, I’ll never smoke or chew,
’Tis very wrong indeed;
It hurts the health, it makes bad breath,”
Said little Robert Reid.

RECITATION.

Dash the Wine Cup away.

Dash the wine cup away! though its sparkles should
be

More bright than the gems that lie hid in the sea,—
For the Demon, unseen by thine eye, lurketh there,
Who would win thee to ruin, to woe, and despair.

Believe not the tempter who tells thee of joy
In the bright flashing goblet that lures to destroy;
Nor barter thy birthright, nor give up thy soul,
For a moment’s mad bliss, to the Fiend of the Bowl.

Oh, the mighty have fallen — the strong and the
proud,
To the thrall of the wine cup have abjectly bowed;
For its maddening delights flung their glory away,
And yielded insanely, their souls to its sway.

The wise, and the learned in the lore of the schools,
Have drunk — and become the derision of fools;
And the light that made radiant the spirit divine
Hath often been quenched in a goblet of wine

Youth and Beauty, while yet in their strength and
their glow,
Have been marked by the Fiend, and in ruin laid
low;
And the Priest and the Statesman together have
kneeled
To the wine god obscene, till in madness they reeled.

Up — up to the rescue! The land must be torn
From the grasp of the Demon whose fetters we've
worn,—
Our homes, by his touch, be no longer profaned —
Our souls to his thralldom, no more be enchained.

Dash the wine cup away! we will henceforth be free,
Earth's captives their morn of redemption shall see;

And the foul fiend that bound them, be thrust back
again,
While the songs of our triumph exultingly swell.

SINGING.

School and Congregation.

[Tune, Hamburg.

“Slavery and death the cup contains,
Dash to the earth the poisoned thing;
Softer than silk are iron chains,
Compared with those that chafe the soul.

Help us to heed Thy word divine,
And look not on the crimson wine,
To fear and flee the accursed thing,
As serpent’s bite or adder’s sting.”

MOTTO EXERCISE.

Shun the Wine Cup.

NOTE. In reciting this, the letters are to be put upon a Cross, Arch, Screen, or upon any device which it may be convenient to use. It will be found upon trial to be a fitting closing exercise to this arrangement upon “The Evils of Intemperance.” *Al-*

ways keep the subject of the motto a secret until it is revealed letter by letter, announcing it to the audience simply as "A Motto Exercise, the subject of which will be seen as it is arranged."

S.

First Scholar.—Intemperance leads to *Sorrow*.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine. [Prov. xxiii. 29, 30.

H.

Second Scholar.—Intemperance leads to *Harm*.

Look not thou upon the wine when it is red, when it giveth his color in the cup, *when* it moveth itself aright. [Prov. xxiii. 31.

U.

Third Scholar.—Intemperance leads to *Unrighteousness*.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; [Rom. i. 18.

N.

Fourth Scholar.—Intemperance leads to *Neglect* of health.

Can a man take fire in his bosom, and his clothes not be burned?

Can one go upon hot coals, and his feet not be burned?
[Prov. vi. 27, 28.]

T.

Fifth Scholar.—Intemperance leads to *Trouble*.

Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust. because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.
[Isa. v. 22, 23, 24.]

H.

Sixth Scholar.—Intemperance leads to *Hypocrisy*.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
[Luke xxi. 34.]

E.

Seventh Scholar.—Intemperance leads to *Evil*.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

W.

Eighth Scholar.—Intemperance leads to *Woes*.

Woe to the crown of pride, to the drunkards of

Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine! [Isa. xxviii. 1.

I.

Ninth Scholar.—Intemperance leads to *Iniquity*.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. [1 Cor. vi. 9, 10.

N.

Tenth Scholar.—Intemperance leads to *Noisiness*.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

[Rom. xiii. 13.

E.

Eleventh Scholar.—Intemperance leads to *Error*.

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the

way through strong drink; they err in vision, they stumble *in* judgment. [Isa. xxviii. 7.]

C.

Twelfth Scholar.—Intemperance leads to *Condemnation*.

Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

[Gal. v. 21.]

U.

Thirteenth Scholar.—Intemperance leads to *Unbelief*.

Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshy lusts, which war against the soul.

P.

Fourteenth Scholar.—Intemperance leads to *Poverty*.

Be not among winebibbers; among riotous eaters of flesh;

For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe *a man* with rags. [Prov. xxiii. 20, 21.]

A FLORAL EXERCISE.

ROSES.

NOTE. This Floral Exercise is to be recited in the following manner: All the selections of prose and poetry being numbered, they are to be recited in regular order in which the numbers are placed; the questions to be asked by the Superintendent, and the Scripture selections recited by the classes arising together and repeating the texts in turn, or by different members of the school scattered among the several classes. No directions are here given for the arrangement of the flowers, that being left to the skill and taste of the members of the school holding the "Rose Concert."

THE EXERCISE.

SINGING.

How sweet are the flowers.

[Happy Voices, p. 4

1.

The Rose is preeminently the flower of love and poetry, the very perfection of floral realities. Imagination may have flattered herself, that her power could form a more perfect beauty; but it is said she

never yet discovered such to mortal eyes. It is a flower beloved by every one, not only in the present age, but has been in all ages past, and will no doubt continue to be the most prominent and desirable flower as long as the world stands. It may with propriety be styled, and must always be considered, the Queen of Flowers.

“The Rose is the honor and beauty of flowers,
The Rose is the care and love of the spring,
The Rose is the pleasure of the heavenly powers.”

2.

It is said the angels possess a more beautiful kind of Roses, than those we have on earth. David saw in a vision a number of angels pass by with gilded baskets in their hands.

“Some, as they went, the blue eyed violets strew,
Some spotless lilies in loose order threw;
Some did the way with full blown roses spread,
Their smell divine, and color strangely red.
Not such as our dull gardens proudly wear,
Whom weathers taint, and wind’s rude kisses tear;
Such I believe was the first rose’s hue,
Which at God’s word in beauteous Eden grew.
Queen of the Flowers that made that orchard gay,
The morning blushes of the spring’s new day.”

3.

Milton in *Paradise Lost* thus describes Eve :

“Eve separate he spies,
Vailed in a cloud of fragrance, where she stood,
Half spied, so thick the roses blushing round
About her glowed ; oft stooping to support
Each flower of tender stalk, whose head, though gay,
Carnation, purple, azure, or speck’d with gold,
Hung drooping unsustained ; them she upstays,
Gently with myrtle band, mindless the while
Herself, though fairest, unsupported flower,
From her best prop so far, and storms so nigh.”

4.

“And all is ecstasy, for now
The valleys hold their feast of roses.
That joyous time when pleasure pours
Profusely round, like the season’s Rose,
The floweret of a hundred leaves,
Expanding, while the dew fall flows,
And every leaf its balm receives.”

SINGING.

When the Roses of youth all their beauty display.

[*Royal Diadem*, p. 4.

RECITATION.

How fair is the Rose.

“How fair is the Rose, what a beautiful flower,
The glory of April and May ;

But the leaves are beginning to fade in a day,
They wither and die in an hour.

Yet the Rose has one powerful virtue to boast,
Above all the flowers of the field ;
When its leaves are all dead, and its fine color lost,
Still how sweet a perfume it will yield.

So frail is the youth, and the beauty of man,
Though they bloom and look gay like the rose ;
But all our fond care to preserve them is vain,
Time kills them as fast as he goes."

Question by Superintendent. Everything that God has given us is for our profit as well as pleasure. Roses in their beauty and fragrance, teach us an important lesson, as well as gratify our senses. What is it?

Answer. "Hark, the Roses speaking,
Telling all abroad,
Their sweet and wondrous story,
Of *The Love of God.*

The Love of God.

1.

The Lord hath appeared of old unto me, *saying*,
Yea, I have loved thee with an everlasting love.
therefore with loving-kindness have I drawn thee.

[Jer. xxxi. 3.

2.

And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. [Rom. v. 5.]

3.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

[Rom. viii. 38, 39.]

4.

Hereby perceive we the love *of God*, because he laid down his life for us; and we ought to lay down *our* lives for the brethren. [1 John iii. 16.]

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not, knoweth not God; for God is love. [1 John iv. 7, 8.]

In this was manifested the love of God towards us, because that God gave his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. [1 John iv. 9, 10.]

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. [1 John iv. 11, 12.]

For this is the love of God, that we keep his commandments, and his commandments are not grievous. [1 John v. 3.]

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. [Jude 21.]

SINGING.

Happy in Thy love.

[Royal Diadem, p. 45.]

Roses.

1.

“The Roses fresh are blossoming,
In joyous troops revealed,
They lift their dewy buds and flowers,
In garden, mead, and field.
They lurk in every sunlit path,
Where forest children tread;
They dot like stars the sacred turf,
Which lies above the dead.

2.

“They sport with every playful wind,
That stirs the blooming trees,

And laugh on every fragrant bush,
All full of toiling bees.
From the green marge of lake and stream,
Fresh vale, and mountain sod,
They look in gentle glory forth,
The pure, sweet flowers of God.

3.

“They come with genial airs and skies,
In summer’s golden prime,
And to the stricken world give back
Lost Eden’s blissful clime.
Outshining Solomon, they come,
And go full soon away,
But yet like him they meekly breathe
True wisdom while they stay.

4.

“‘If God,’ they whisper, ‘smiles on us,
And bids us bloom and shine,
Does he not make, oh, faithless man,
Each wish and want of thine?’
Think, too, what joys await in heaven,
The blest in human birth,
When rapture such as woos thee now,
Can reach the bad on earth.

5.

“Redeemer of a fallen race,
Most merciful of kings,

Thy hallowed words hath clothed with power
Those frail and beauteous things.
All taught by thee, they yearly speak
Their message of deep love,
Bidding us fix for life and death,
Our hearts and hopes above."

RECITATION.

The Origin of the Moss Rose.

The origin of the Moss Rose is thus described by
a German Poet :

"The angel of the flowers, one day,
Beneath the rose-tree sleeping lay;
That spirit to whose charge is given,
To bathe young buds with dew from heaven.
Awaking from his light repose,
The angel whispered to the rose,
'Oh, fondest object of my care,
Still fairest found where all are fair,
For the sweet shade thou givest me,
Ask what thou wilt, 'tis granted thee.'

'Then,' said the rose, with deepening glow,
'On me another grace bestow.'
The spirit paused in silent thought,
What grace was there that flower had not?
'Twas but a moment — o'er the rose,
A vail of moss the angel throws.

And robed in Nature's simplest weed,
Could there a flower that Rose exceed?"

Question. What lesson may we learn from this story of the Moss Rose?

Answer. That it is the humble duties of life which give beauty to our Christian character.

Humility.

1.

Though the Lord *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

[Psa. cxxxviii. 6.]

2.

When pride cometh, then cometh shame: but with the lowly *is* wisdom.

[Prov. xi. 2.]

3.

A man's pride shall bring him low: but honor shall uphold the humble in spirit.

[Prov. xxix. 23.]

4.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

[Matt. xviii. 4.]

5.

And whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted.

[Matt. xxiii. 12.]

6.

God resisteth the proud, but giveth grace unto the humble. [Jas. iv. 6.]

7.

Humble yourself in the sight of the Lord, and he shall lift you up. [Jas. iv. 10.]

The Death of the Roses.

1.

In the morning *they are* like grass *which* groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. [Psa. lxi. 5, 6.]

“The Rose’s age is but a day,
Its bloom the pledge of its decay;
Sweet its perfume, its color bright,
It blows at morn, and fades at night.”

2.

For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. [1 Peter i. 24.]

“Rose of the garden, blushing and gay,
E’en as we pluck thee, fading away;
Beams of the morning, promise of day,
E’en as we pluck thee, fading away.”

3.

For he knoweth our frame; he remembereth that we *are* dust.

As for man, his days *are* as grass; as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

[Psa. ciii. 14, 15, 16.]

“The Rose looks fair, but fairer we it deem,
For that sweet odor which doth in it live;
The canker blooms have full as deep a dye,
As the perfumed tincture of the Roses.
They live unmoved, and unrespected fade.
Die to themselves; sweet Roses do not so;
Of their sweet deaths are sweetest odors made.”

4.

My days *are* like a shadow that declineth; and I am withered like grass. [Psa. cii. 11.]

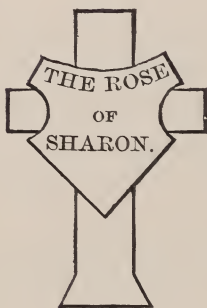
“And first of all the rose; because its breath
Is rich beyond the rest; and when it dies,
It doth bequeath a charm to sweeten death.”

SINGING.

Why do Summer Roses fade?

[Silver Bell, p. 100.]

THE ROSE OF SHARON.



NOTE. Prepare a Cross about 6 ft. high, and place on it a circular piece of white card-board of a suitable proportion, or a shield, as in the diagram above; the Cross may be made of wood, painted or covered with evergreen, the letters being made of card-board, with a wire attached to the back to hold them in position on the circle, and covered with fancy paper, or flowers, and if possible, with roses. A wreath of leaves and flowers on the edge of the circle would give a finish to the design.

This exercise is to be recited by fifteen young ladies, seven of whom form the motto, "The Rose," and eight, "Of Sharon." During the singing of "*Jubilate Deo*," let the first seven form a half circle around the cross, and remain standing until the singing is

completed. After which the Superintendent is to ask the question, "How did God manifest his love for sinful man?" which is to be answered by the seven in concert, then the single recitations are to be commenced. Each one when her turn comes to recite is to go in front of the cross, and after reciting is to place her letter in position on the circle; when all have recited, and during the singing of "*Beautiful Eden*," these seven are to take their seats, and the other eight, who are to form the remainder of the motto, take their places, and proceed in the same manner. After the motto is completed, they can return to their seats during the singing of "*The Rose of Sharon*." Keep the subject of the motto a secret until it is revealed letter by letter. This Exercise may be used with the preceding one on Roses, to which add to the question to be asked, "We have been told that the lesson to be learned from the Rose is the Love of God," "how did God manifest his love," &c.

THE EXERCISE.

SINGING.

Jubilate Deo.

[Pure Gold, p. 146.]

Question. How did God manifest his love to sinful man?

All.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. [John iii. 16.

Question. By what names is this Son of God called?

T.

First.—He is called a *Temple*.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

[Rev. xxi. 22.]

“Is he a temple? I adore
Th’ indwelling majesty and power;
And still to this most holy place,
Whene’er I pray, I turn my face.”

Places T.

H.

Second.—He is called a *Hiding-Place*.

And a man shall be as a hiding-place from the wind, and a covert from the tempest.

[Isa. xxxii. 2.]

“Jesus, refuge of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high;

Hide me, O my Saviour, hide,
 Till the storm of life is past;
 Safe into the haven guide,
 O, receive my soul at last."

Places H.

E.

Third.—He is called the *Express Image of the Father*.

Who, being the brightness of his glory, and the express image of his person. [Heb. i. 3.

Places E.

R.

Fourth.—He is called a *Rock*.

And did all drink the same spiritual drink: (For they drank of that spiritual Rock that followed them; and that Rock was Christ.) [1 Cor. x. 4.

"Is he a Rock? how firm he proves,
 The Rock of Ages never moves;
 Yet the sweet streams that from him flow,
 Attend us all the desert through."

Places R.

O.

Fifth.—He is called the holy *One*.

Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy

us? I know thee who thou art, the Holy One of God.

[Mark i. 24.

Places O.

S.

Sixth.—He is called a *Star*.

I am the root and the offspring of David, *and* the bright and morning star.

[Rev. xxi. 16.

“Is he a star? He breaks the night,
Piercing the shades with dawning light;
I know his glories from afar,
I know the bright, the morning star.”

Places S.

E.

Seventh.—He is called an *Ensign*.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

[Isa. xi. 10.

Places E.

SINGING.

Beautiful Eden.

[Pure Gold, p. 82.

O.

Eighth.—He is called the *Only Begotten*.

And the Word was made flesh, and dwelt among

us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[John i. 14.

“And did the holy and the just,
The Sovereign of the skies,
Stoop down to wretchedness and dust,
That guilty man might rise?

Yes, the Redeemer left his throne,
His radiant throne on high,—
Surprising mercy! love unknown!—
To suffer, bleed, and die.”

Places O.

F.

Ninth.—He is called a *Fountain*.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. [Zech. xiii. 1.

“Is he a fountain? There I bathe,
And heal the plague of sin and death;
These waters all my soul renew,
And cleanse my spotted garments too.”

Places F.

S.

Tenth.—He is called a *Sun*.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.

[Mal. iv. 2.]

“Is he a sun? His beams are grace,
His course is joy and righteousness;
Nations rejoice when he appears,
To chase their clouds, and dry their tears.”

Places S.

H.

Eleventh.—He is called the *Head*.

Even as Christ is the head of the church; and he is the saviour of the body.

[Eph. v. 23.]

“Is he the head? Each member lives,
And owns the vital power he gives;
The saints below, and saints above,
Join’d by his spirit and his love.”

Places H.

A.

Twelfth.—He is called our *Advocate*.

We have an Advocate with the Father, Jesus Christ the righteous.

[1 John ii. 1.]

“Look up, my soul, with cheerful eye,
See where the great Redeemer stands;
The glorious Advocate on high,
With precious incense in his hand.”

Places A.

R.

Thirteenth.—He is called *Redeemer*.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.
[Isa. lix. 20.]

“’Twas great to speak a world from naught,
’Twas greater to redeem.”

Places R.

O.

Fourteenth.—He is called the mighty *One*.

John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire.
[John iii. 16.]

“Cling to the Mighty One,
Cling in thy grief;
Cling to the holy one,
He gives relief.

Places O.

N.

Fifteenth.—He is called the *Nazarene*.

And he came and dwelt in a city called Nazareth;

that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

[Matt. ii. 23.

Places N.

All.

“Is he a Rose? Not Sharon yields
A flower so fragrant in her fields,
Or if the lily he assumes,
The valleys bless the rich perfume.”

SINGING.

Rose of Sharon.

[Happy Voices, p. 51.]

FLOWERS.

NOTE. The different parts of this Floral Exercise are to be distributed throughout the school, and as each one's turn comes, let him arise in his seat and repeat the part assigned to him. The various topics of the Exercise are to be announced in their regular order, as given here, by the Superintendent.

SINGING.

Why do Lovely Flowers bloom?

[The Golden Rule, p. 139.]

PART I.

Flowers, God's handiwork.

1.

And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind whose fruit *is* in itself, upon the earth, and it was so.

And the earth brought forth grass *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

[Gen. i. 11, 12.]

“O Father, Lord,
The all Beneficent; we bless thy name,
That thou hast mantled the green earth with flowers,
Linking our hearts to nature.
By the love of their wild blossoms
Our young footsteps first
Into her deep recesses are beguiled;
Where, thrilling with its earliest sense of thee,
Amidst the low religious whisperings
And shivering leaf-sounds of the solitude,
The spirit wakes to worship, and is made
Thy living temple.”

2.

All things were made by him; and without him
was not any thing made that was made.

[John i. 3.

“Ye flowers that bloom around,
A thousand beauteous hues,
Your fragrant odors breathe,
A grateful sacrifice.
’Twas God whose word gave all your bloom,
And sweet perfume, all bounteous Lord.”

3.

For by him were all things created, that are in the
heaven, and that are in earth, visible and invisible.

[Col. i. 16.

“Bright and glorious is that revelation,
Writ all over this great world of ours,
Making evident our own creation,
In these stars of earth, these golden flowers.”

4.

Thou hast made heaven, the heaven of heavens,
with all their host, and all *things* that *are* therein.

[Neh. ix. 6.

“There’s nothing bright, below, above,
From flowers that blow to stars that glow,
But in its light our souls can see
Some feature of the deity.”

5.

For every house is builded by some *man*: but he
that built all things *is* God. [Heb. iii. 4.

“There’s not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that blows,
But God has placed it there.”

SINGING.

Flowers, sweet Flowers.

[Happy Voices, p. 4.

PART II.

Description of Flowers.

1.

Flowers are described in the Bible
As Beautiful.

Consider the lilies of the field, how they grow;
they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all
his glory was not arrayed like one of these.

[Matt. vi. 28, 29.]

“The flowers are out. How beautiful
With azure, pearl and gold;
They glitter in the dewy morn,
In many an azure fold;
While over all the deep blue heaven
With pure delight is curled,
Embodiment of the blessing, God
Of old breathed o’er the world.”

2.

Flowers are described in Songs of Solomon v. 13,

As Sweet.

As sweet as flowers.

“How sweet are the flowers of the garden and field,
When earth wears her summer array;
How laden the air with the fragrance they yield,
How varied the hues they display.”

3.

Flowers are described

As Frail in Psa. ciii. 16.

For the wind passeth over it, and it is gone, and the
place thereof shall know it no more.

“But frail is their texture, and transient their stay,
For brief is the life of a flower,
Their fragrance and beauty too soon pass away,
They gladden the heart for an hour.”

4.

The Bible describes them
As Appearing in Spring.

For lo, the winter is past, the rain is over *and* gone.
The flowers appear on the earth; the time of the
singing *of birds* is come, and the voice of the turtle
is heard in our land. [Songs of Sol. ii. 11, 12.]

“Thou lovely and glorious spring
Descended to us from the skies,
I praise thee for coming to bring
Such beautiful things to my eyes.
For bearing thine arms full of flowers,
To strew o’er the earth hast thou come,
Adorning this low world of ours,
With brightness like that of thy home.
And thou hast brought back the gay birds,
Their songs full of gladness to sing,
To give, in their musical words,
Their sweet little anthems to spring.
The roots thou hast watered and fed,
The leaves thou hast opened anew,
The violet lifts its fair head,
And seems as ’twere praising thee too.”

SINGING.

God of Eternity.

[Royal Diadem, p. 100.]

PART III.

The Mission of Flowers.

1.

“Flowers, bright, beautiful, sweet messengers of love, sent by a beneficent Father to cheer and gladden existence, making earth a paradise of love and beauty, various are the offices ye perform, and dear to the heart which is attuned to harmony, the mute but eloquent language which ye speak. The hand of affection twines the rosy wreath for the brow of the fair bride, and the cherub child, who passes away to the spirit land, bears on its bosom, to its silent resting place, a stainless flower, fit emblem of its unsullied purity. Flowers exhale their grateful fragrance in the sick chamber, enlivening the drooping spirits of the invalid; and decorate the graves of the departed, whose memories will ever be shrined in the deepest recesses of the soul. They extend a gentle influence over all, inspire higher thoughts and holier aspirations in the hearts of all who love the beautiful in Nature, as it comes from the Great Giver, beaming with a radiance which ever sheds a halo of glory over his works.”

2.

“Each leaflet is a tiny scroll,
Inscribed with holy truth,
A lesson that around the heart,
Should keep the dew of youth;
Bright missiles from angelic throngs,
In every by-way left,
How were the earth of glory shorn,
Were it of flowers bereft.

They tremble on the Alpine heights,
The fissured rock they press,
The desert wild with heat and sand,
Shares too their blessedness.
And wheresoe’er the weary heart
Turns in its dim despair,
The meek-eyed blossom upward looks,
Inviting it to prayer.”

3.

Everything that God has given us, is for some specific purpose; therefore flowers, by their beauty and fragrance, teaching us of their Creator’s power, perform well their mission.

Whatsoever the Lord pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

[Psa. cxxxv. 6.]

4.

“We might have had enough, enough
For every want of ours —
For luxury, medicine, and toil —
And yet have had no flowers.
Our outward life requires them not,
Then wherefore had they birth?”

5.

“To minister delight to man,
To beautify the earth;
To comfort man, to whisper hope
Whene’er his faith is dim;
For whoso careth for the flowers,
Will much more care for him.”

6.

“Christian children, high and lowly,
Try like little flowers to be;
Day by day, the tall tree blossom,
Gives to God its fragrance free.
Day by day the little daisy,
Looks up with its yellow eye,
Never murmurs, never wishes
It was hanging up on high.
God has given each his station,
Some have riches and high place;
Some have lowly homes, and labor,
All may have his precious grace.”

SINGING.

God is Love.

[Royal Diadem, p 22.]

PART IV.

The Lessons from the Flowers.

1.

“Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit, every leaf a book;
Supplying to my fancy, numerous teachers,
From loveliest nook.

’Neath cloistered bough, each floral bell that swingeth,
Or tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth,
A call to prayer.

2.

“Oh, ever earnest flowers,
That with untiring growth
Shoot up, and spread abroad
Your fragrance and your joy,
Teach me your earnest ways,
That mine may be a life
Of steadfast work and praise.”

3.

“Wondrous truth, and manifold as wondrous,
God hath written in those stars above,
But not less in the bright flowrets under us,
Stands the revelation of his love.”

4.

From the *White Lily* we learn the lesson of *Purity*.
Blessed are the pure in heart, for they shall see
God. [Matt. v. 6.

5.

From the *Violet*, *Modesty*.

“Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.”

6.

The lesson of *Wisdom* is learned from flowers.
Wisdom is the principal thing, then get wisdom;
and with all thy gettings, get understanding.
[Prov. iv. 7.

7.

The lesson of *Faith*.

Now faith is the substance of things hoped for, the
evidence of things not seen. [Heb. xi. 1.

8.

The lesson of *Love*.

For all the law is fulfilled in one word, even in this:
Thou shalt love thy neighbor as thyself.

[Gal. v. 14.

9.

The lesson of *Humility*.

Better it is to be of an humblespirit with the lowly,
than to divide the spoil with the proud.

[Prov. xvi. 19. *

10.

From the *Amaranth* is learned the lesson of *Immortality*.

“I feel my immortality o’ersweep
All pains, all groans, all griefs, all fears, and peal
Like the eternal thunders of the deep,
Into mine ears, this truth —
Thou livest forever.”

11.

Charity is another of the flower’s lessons.

Charity suffereth long and is kind; charity envieth
not, charity vaunteth not itself, is not puffed up.

[1 Cor. xiii. 4.

12.

The lesson of *Cheerfulness* is also to be learned.
A merry heart doeth good like a medicine.

[Prov. xvii. 22.]

SINGING.

Song of the Lilies.

[Golden Censer, p. 114.]

Flowers.

I love to gaze upon a flower,
Though 'tis a fragile thing,
That blooms in beauty for an hour,
But soon is withering.

Sweet emblem of life's brevity,
I'll prize it evermore,
For silently it teaches me
Jehovah to adore.

It tells me of his watchful care,
Of all things he has made;
And warns me never to despair,
But always seek his aid.

The Violet.

Down in a green and shady bed,
A modest violet grew;
Its stalk was bent, it hung its head,
As if to hide from view.

And yet it was a lovely flower,
Its color bright and fair;
It might have graced a rosy bower,
Instead of hiding there.

Yet there it was content to bloom,
In modest tints arrayed;
And there it shed its sweet perfume,
Within the silent shade.

Then let me to the valley go,
This pretty flower to see,
That I may also learn to grow
In sweet humility.

The Bud.

Pretty bud, I love to see
Much in you resembling me;
And from your instructive look,
Learn as from a little book.

I am young, and so are you,
Life with us is fresh and new;
Yet fair buds oft withered lie,
And the youngest children die.

Riper flowers may wide expand,
Win the eye, and court the hand;
But, like you, Oh, may I be,
Graced with humble modesty.

The Daisy.

The daisy is the meekest flower
That grows in wood or field;
To wind, and rain, and footsteps rude,
Its slender stem will yield.

In spring it dots the green with white,
And blossoms all the year,
And so it is a favorite flower
With all the children dear.

Before the stars are in the sky
The daisy goes to rest,
And folds its little shining leaves
Upon its golden breast.

So children, when they go bed,
Should fold their hands in prayer,
And place themselves and all they love
In God's protecting care.

OUR SHEPHERD.

The Class recite together :

The Lord *is* my shepherd : I shall not want.

He maketh me to lie down in green pastures : he leadeth me beside the still waters.

He restoreth my soul : he leadeth me in paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou *art* with me ; thy rod and thy staff they comfort me.

[Psa. xxiii. 1-4.]

1st.

“The Lord my pasture shall prepare,
And feed me with a shepherd's care ;
His presence shall my wants supply,
And guard me with a watchful eye ;
My noon-day walks shall he attend,
And all my midnight hours defend.”

2nd.

“Israel's Shepherd, guide me, feed me,
Through my pilgrimage below,
And beside the waters lead me,
Where thy flocks rejoicing go.”

3rd.

“To thy pastures, fair and large,
Heavenly Shepherd, lead thy charge ;

And my couch, with tenderest care,
'Midst the springing grass prepare.

When I faint with summer's heat,
Thou shalt guide my weary feet
To the streams that, still and slow,
Through the verdant meadows flow.

Constant to my latest end,
Thou my footsteps shall attend;
And shalt bid thy hallowed dome
Yield me an eternal home."

4th.

He shall feed his flock like a shepherd: he shall
gather the lambs with his arm, and carry *them* in his
bosom. [Isa. xl. 11.]

5th.

I am the good shepherd: the good shepherd giveth
his life for the sheep. [John x. 11.]

6th.

I am the good shepherd, and know my *sheep*, and
am known of mine. [John x. 14.]

7th.

"See, the kind Shepherd, Jesus stands,
And calls his sheep by name;
Gathers the feeble in his arms,
And feeds each tender lamb.

The feeblest lamb amidst the flock
Shall be the Shepherd's care ;
While folded in our Saviour's arms,
We're safe from every snare."

8th.

"See Israel's Shepherd stand,
With all engaging charms ;
See how he takes the tender lambs,
And folds them in his arms.

'Permit them to approach,
Forbid them not,' he cried ;
'Of such my Father's kingdom is,
And such with him abide.'"

9th.

"Jesus, I would follow thee ;
I thy little lamb would be ;
Samuel was thy child of old,
Take me too within thy fold."

10th.

My sheep hear my voice, and I know them, and
they follow me.

[John x. 27.]

11th.

And I give unto them eternal life ; and they shall
never perish, neither shall any pluck them out of my
hand.

[John x. 28.]

12th.

“Jesus says that we must love him,
Helpless as the lambs are we;
But he very kindly tells us
That our Shepherd he will be.
Heavenly Shepherd, please to watch us,
Guard us both by night and day;
Pity show to little children,
Who like lambs too often stray.
We are always prone to wander,
Please to keep us from each snare;
Teach our infant hearts to praise thee
For thy kindness and thy care.”

13th.

“The Lord is my Shepherd,
How happy am I,
How tender and watchful
My wants to supply.
He daily provides me
With raiment and food,
Whate’er he denies me,
Is meant for my good.”

14th.

“The Lord is my Shepherd,
How happy am I,
I am blest while I live,
And blest when I die.

In death's gloomy valley,
No evil I dread,
'For I will be with you,'
The Shepherd has said."

15th.

For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. [Psa. lxliv. 7.]

16th.

He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. [Jer. xxxi. 10.]

17th.

As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. [Ezek. xxxiv. 12.]

18th.

I will feed them in a good pasture, and upon the high mountain of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

[Ezek. xxxiv. 14.]

19th.

I will feed my flock and I will cause them to lie down, saith the Lord God. [Ezek. xxxiv. 15.]

20th.

“Jesus loves his little lambs,
Shelters them with tenderest care;
No rude thorns can pierce their feet,
Jesus on his bosom bears —
Holds them, oh, so lovingly,
Says, ‘My lambs lean thou on me.’
Oh, how sweetly can I rest,
Pillowed on his gentle breast.”

All clasp hands and recite :

“Jesus, tender Shepherd, hear us,
Bless these little lambs to-night,
Through the darkness be thou near us,
Watch our sleep till morning light.

Let our sins be all forgiven,
Bless the friends we love so well;
Take us, when we die, to heaven,
Happy there with thee to dwell.”

FEED MY LAMBS.

F.

FIRST.

Christ you know loved little children,
When he lived on earth below,
And he gave to his disciples,
A command all ought to know.

We have come this day to spell it,
Happy gladsome children we,
I the letter *F* contribute,
Here it is, as you may see.

E.

SECOND.

In good works none should be backward,
As you willingly agree,
So I've come my aid to render,
And have brought the letter *E*.

E.

THIRD.

Still another *E* is needed,
This command of Christ to spell,
Here it is, the needed letter,
Can't you see it very well?

D.

FOURTH.

Fourth among the list of letters,
Stands the one you ask of me;
So I think 'twill not surprise you,
When I show the letter *D*.

M.

FIFTH.

All my little friends above me,
Stepped out from the alphabet;

I go half way down the column,
And the letter *M* I get.

Y.

SIXTH.

Further down than all the others,
To the last but one I go;
And the letter *Y* will furnish,
Which completes two words, you know.

L.

SEVENTH.

Next the letter *L* is wanted,
In the work we have to do;
It begins the name Christ taught us —
Here I turn it round to you.

A.

EIGHTH.

Before all the other letters
Is the one I bring you now;
It is *A*, and lambs without it
Can't be spelled, as you'll allow.

M.

NINTH.

Once before upon the platform,
Has my letter been in sight;
But another *M* is needed,
So I'll turn it to the light.

B.

TENTH.

Since my little friend above me
 In the line has called out *A*,
 'Tis but just a *B* to furnish,
 So I've brought it up this way.

S.

ELEVENTH.

Last of all in this procession,
 With the letter *S* I stand,
 Which you know completes the spelling
 Of our Saviour's blest command.

ALL RECITE.

"Feed my lambs," 'twas Jesus said it,
 "Feed my lambs," you read it here;
 That ye heed it and obey it,
 Let it in your lives appear.

ALL SING.

Tune.— *Trancadillo*.

We're the lambs of the flock,
 And no danger we fear,
 While the voice of our Shepherd
 Is calling so near.

CHORUS.

Then we'll follow, then we'll follow,
Then we'll follow, follow, follow, follow,
Then we'll follow our Saviour,
While he is so near.

We are tiny and weak,
But our Shepherd is strong;
From the winds he defendeth
Us all the day long.

CHORUS.

Then we'll follow, then we'll follow,
Then we'll follow, follow, follow, follow,
Then we'll follow our Shepherd
All, all the day long.

LITTLE CHILDREN.

ALL.

We are but infants — little things,
But look at the puzzle that each one brings;
Under this banner a letter lies,
Which you must guess when it meets your eyes.

I.

FIRST.

Mine is for love: 'twas that which led
The blessed Saviour his blood to shed;
And it stands for those whom Jesus will bless,
And that is the word you all must guess.

I.

SECOND.

I stands for infant, as you may see ;
As I am an infant it stands for me.
But Jesus loves me, don't you know,
In the Holy Bible he tells me so.

T.

THIRD.

T is for trouble ; but some folks say
We have no troubles to drive away.
But mother kisses my tears for me,
And makes me happy as I can be.

T.

FOURTH.

Mine you can guess ; it's try, try again.
And what will you do if you don't succeed then ?
Why, you've got to keep trying until you are men,
And keep trying over and over again.

L.

FIFTH.

L is for little ; 'tis little we know ;
But we hope to be wiser as older we grow ;
For we mean to keep learning a little each day,
And work for dear Jesus as long as we stay.

E.

SIXTH.

E is for error and evil: and then,
E is for end, which shall come to all men.
Those that do right with Jesus shall stay;
But those that do wrong shall be driven away.

C.

SEVENTH.

C stands for children, whom Jesus did call;
C is for come, which he says to us all.
So come then to Jesus, no longer delay,
He's waiting to see you, so come while you may.

H.

EIGHTH.

H is for holy, and happy as well;
Also for heaven, where we hope to dwell;
For H is for heart, which Jesus will take,
And keep for his home, if we ask for his sake.

I.

NINTH.

I stands for infant, as you have been told;
But I also stands for an idol of gold;
Or any idol, which we must shun,
And love and serve no gods but one.

L.

TENTH.

L is for love, that Jesus gave ;
Also for little ones whom he will save ;
This is for labor, which we must do,
That others may love him, and serve him, too.

D.

ELEVENTH.

D is a dream, which I had one night,
To do my duty, and stick to the right ;
To have Jesus dwell in my heart each day,
And help me walk in the narrow way.

R.

TWELTTH.

I must repent and forsake my sins,
If I would have Jesus to dwell within ;
Come, Jesus, rule and reign over me,
And fit me at last to dwell with thee.

E.

THIRTEENTH.

Ever, dear Jesus, thy child I would be,
Enter my soul, and make me like thee ;
Everthing else from my heart drive away,
And fill with thy spirit, dear Jesus, I pray.

N.

FOURTEENTH.

Never permit me in error to stray;
Keep me, dear Jesus, in thy narrow way;
N is for naughty, which sometimes I am,
But now I love Jesus, he calls me his lamb.
[Sunday School Speaker.

Little Samuel.

When little Samuel woke,
And heard his Maker's voice,
At every word he spoke,
How much did he rejoice.
Oh, blessed, happy child, to find
The God of heaven so near and kind.

If God would speak to me,
And say he was my friend,
How happy I should be,—
Oh, how should I attend.
The smallest sin I then should fear,
If God Almighty were so near.

NAMES OF CHRIST.

First Scholar.

“In one cluster now we gather
These sweet names of Christ our King,
And with humble, grateful reverence,
Would the fragrant tribute bring.
First, to prophet’s favored vision,
The Atoning Lamb was shown;
Saviour, High Priest, Mediator,
Prince of David’s house and throne.”

Second Scholar.

“Root of David, Branch, Messiah,
King whose reign should never cease,
Mighty God, and Counsellor,
King of Salem, King of Peace.
Lion of the tribe of Judah,
Daysman between us and God,
Our great Captain, and Example,
David’s Offering, Jesse’s Rod.”

Third Scholar.

“Wonderful, th’ Eternal Father,
Our Forerunner, Corner-Stone;
Blessed Author of Salvation,
Name that saves, *the only one.*

Man of Sorrows, Elder Brother,
Hope of fainting Israel,
Tender plant, Divine Redeemer,
God with us — Immanuel."

Fourth Scholar.

"Faithful Witness to Jehovah,
First-begotten of the dead;
Prince of Life, of earthly kingdoms,
Christ our Crucified, our Head.
King of Righteousness, th' Anointed,
Thou, the Bright and Morning Star,
Glorious Ensign, Rose of Sharon,
Lily of the Valley fair."

Fifth Scholar.

"Polished Shaft, and Stately Temple,
Resurrection, Stronghold, Tower,
Covenant Angel, Coming Bridegroom,—
Hasten Christ, thine advent hour.
As our Sin's Propitiation,
Offering, Surety, Shielding Vail,
Jesus, Lord, we crave thy favor,
Help us while all else doth fail."

Sixth Scholar.

"Thou, the Altogether Lovely,
Lord of Life and Mercy Mild,
Chiefest of ten thousand thousand,
Thou, the Incarnate, Undeified;

Brightness of the Father's Glory,
 Spiritual Rock and Word,
 Image of the Father's Person,
 Living Water, Son of God."

Seventh Scholar.

"Son of Man, Just One and Holy,
 Advocate in heaven now,
 Lord of Lords, shall all confess thee,
 To thee every knee shall bow.
 Glorious Sun of Righteousness,
 Let thy bright beam on me fall,
 Daystar rising on our darkness,
 Ever be our All in All."

Eighth Scholar.

"Master, Light, our Hope of Glory,
 We the branches, thou the Vine,
 Opened Fountain, Hidden Manna,
 Bread of Life, and Heavenly Wine;
 Jesus Christ, the only Righteous,
 Word of Life, eternal, pure,
 Lover of our souls we own thee,
 Keep us by that love so sure."

Ninth Scholar.

"Of thy flock, both Friend and Shepherd,
 In thy fold safe evermore;
 Well thou knowest how far we wandered
 'Ere we reached the Heavenly Door.

Now our Hiding Place we make thee,
Covert from the tempest's shock,
In a weary land we rest us,
In the Shadow of our Rock."

Tenth Scholar.

"Thou the Father's Well-Beloved,
('Hear ye Him,' the Spirit saith,)
Way and Truth, and Life most precious,
Author, Finisher of Faith.
Ancient of Days, Uncreated,
Sharer of the heavenly plan,
Promised Shiloh, Perfect Ransom,
Human Lord, the God in man."

Eleventh Scholar.

"Christ was slain our Passover,
For our sins a Sacrifice,
Soon our Judge, by hosts surrounded,
Lo! He sweeps the opening skies;
On a cloud of flame he rideth,
Clothed in vesture dipped in blood.
Hear the attending angels name him
Faithful, True, the Word of God."

Twelfth Scholar.

"Unto us no Stone of Stumbling,
Nor Offense can Jesus be,
If a gracious Intercessor,
From our sins he sets us free.

Praise him then whoever liveth,
Who hath lived through ages past,
Glorious Alpha and Omega,
End, Beginning, First and Last."

GOD IS LOVE.

NOTE. This Exercise is taken from the new Sunday-school Singing Book, *Sunshine*. It is there set to music, and may be sung instead of recited, which would add much to its interest.

G.

1st. My little friends and schoolmates dear
To-day have met with me,
To spell for you a pleasant line,
Which I'll begin with G.

O.

2nd. And I will do my little mite,
The precious words to show;
And for this worthy purpose, I
Will lend my great round O.

D.

3rd. My letter ends the holy name
Of him we love and fear;
'Tis D — I'll turn it round to view,
And you will see it here.

I.

- 4th. My mission is an humble one,
Yet to do good I'll try;
To help all, when I'm needed, so
I now will furnish I.

S.

- 5th. My little aid is needed now,
To give this word success;
So joyfully I bring to view
My crooked letter S.

L.

- 6th. And now another word we spell,
A word endeared to all;
And as I see my turn has come,
The letter L I'll call.

O.

- 7th. Although my letter you have seen
Upon the platform here,
Still our sweet word without an O,
You could not tell, I fear.

V.

- 8th. As no one in our little band
Has brought the letter V,
I hope it will not come amiss,
If now supplied by me.

E.

9th. I will close the joyful tidings —
 Soon our motto you will see;
 All can read it very plainly
 When I add the letter E.

All. God is love — his mercy brightens
 All the path in which we rove.
 Bliss he makes and woe he lightens:
 God is wisdom — God is love.

LOVE ONE ANOTHER.

NOTE. This is a Scripture Acrostic; the first letter of the first word being used to form another word. The preceding Exercises have all been of poetry; this of Bible verses can be as readily committed to memory as poetry, as the verses selected are all familiar.

L.

FIRST.

Let not your heart be troubled: ye believe in God, believe also in me.

In my father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. [John xiv. 1, 2.

O.

SECOND.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

[Matt. vii. 9, 10.]

V.

THIRD.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

[John x. 1.]

E.

FOURTH.

Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

[Matt. vii. 17]

O.

FIFTH.

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

[John x. 16.]

N.

SIXTH.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

[Matt. vii. 21.]

E.

SEVENTH.

Enter ye in at the straight gate, for wide is the gate and broad is the way, that leadeth unto destruction, and many there be which go in thereat.

[Matt. vii. 13.]

A.

EIGHTH.

As the Father hath loved me, so have I loved you : continue ye in my love.

[John xv. 9.]

N.

NINTH.

Nevertheless, I tell you the truth : It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.

[John xvi. 7.]

O.

TENTH.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. [John xvii. 25.]

T.

ELEVENTH.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[Matt. vi. 34.]

H.

TWELFTH.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. [John. xiv. 21.]

E.

THIRTEENTH.

Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit

[John xv. 2.]

R.

FOURTEENTH.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. [Matt. v. 12.

ALL RECITE.

Little children, love each other,
Never give another pain;
If your brother speak in anger,
Answer not in wrath again.
Be not selfish to each other;
Never spoil another's rest;
Strive to make each other happy,
And you will yourself be blest.

ALL SING.

Love One Another.

[River of Life, p. 88.

THE NEW LAW.

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and

pray for them which despitefully use you and persecute you ;

That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have you ? do not even the publicans the same ?

And if ye salute your brethren only, what do ye more *than others* ? do not even the publicans so ?

Be ye therefore perfect, even as your Father which is in heaven is perfect. [Matt. v. 43-48.

Therefore all things which ye would that men should do to you, do ye even so to them : for this is the law and the prophets. [Matt. vii. 12.

Then one of them, *which was* a lawyer, asked *him* a question, tempting him, and saying,

Master, which *is* the great commandment in the law ?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second *is* like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. [Matt. xxii. 35-40.]

Owe no man anything, but to love one another for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. [Rom. xiii. 8, 9.]

Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law. [Rom. xiii. 10.]

If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well:

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

[James ii. 8, 9, 10.]

CLASS RECITE TOGETHER.

For all the law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

[Gal. v. 14.]

God is ever good.

See the shining dewdrops
On the flowers strewed,
Proving, as they sparkle,
God is ever good.

See the morning sunbeams
Lighting up the wood,
Silently proclaiming
God is ever good.

Hear the mountain streamlet,
In the solitude,
With its ripple saying
God is ever good.

In the leafy tree-tops,
Where no fears intrude,
Merry birds are singing
God is ever good.

PRAISE CONCERT.

NOTE. In using this Praise Exercise, the interest will be increased if mottoes similar to "O, Sing unto the Lord a New Song," "Praise ye the Lord," "Praise Him all ye people," "Let everything that hath breath praise the Lord," "Praise Him with the sound of the Trumpet," &c., &c., were to be placed upon the walls. The motto, "O, Sing unto the Lord a New Song," placed on an arch over the Superintendent's desk, would be appropriate; the other mottoes may be put one on each side of the arch, and on the sides of the church or chapel where the concert is held. These letters are easily made by cutting them from colored cardboard or paper, and can be fastened on the wall with small tacks. This Exercise is designed for recitation by classes.

SINGING.

Jubilate Deo.

[Pure Gold, p. 146

Superintendent and School read responsively 148th Psalm.

SUPERINTENDENT.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

SCHOOL.

Praise ye him, all his angels : praise ye him, all his hosts.

SUPERINTENDENT.

Praise ye him, sun and moon : praise him, all ye stars of light.

SCHOOL.

Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

SUPERINTENDENT.

Let them praise the name of the Lord : for he commanded, and they were created.

SCHOOL.

He hath also stablished them for ever and ever : he hath made a decree which shall not pass.

SUPERINTENDENT.

Praise the Lord from the earth, ye dragons, and all deeps.

SCHOOL.

Fire, and hail ; snow, and vapor ; stormy wind fulfilling his word.

SUPERINTENDENT.

Mountains, and all hills ; fruitful trees, and all cedars.

SCHOOL.

Beasts, and all cattle ; creeping things, and all flying fowl.

SUPERINTENDENT.

Kings of the earth, and all people ; princes, and all judges of the earth.

SCHOOL.

Both young men and maidens, old men and children.

SUPERINTENDENT AND SCHOOL.

Let them praise the name of the Lord : for his name alone is excellent ; his glory is above the earth and the heaven.

He also exalteth the horn of his people, the praise of all his saints ; *even* of the children of Israel, a people near unto him. Praise ye the Lord.

PRAYER.

SINGING.

We praise thee.

[Fresh Laurels, p. 104.]

RECITATION.

There is a God.

“There is a God, all nature speaks

Through earth, and air, and seas, and skies ;
See from the clouds his glory breaks,

When the first beams of morning rise.

Behold the sun, serenely bright,

O'er the wide world's extended frame,
Inscribes in characters of light,

His mighty Maker's glorious name.

Diffusing light his influence spreads,
And health and plenty smiles around;
The fruitful trees and verdant meads,
Are with a thousand blessings crowned.

Almighty goodness, power divine,
The fields and verdant meads display;
And bless the hand that made them shine,
With various charms profusely gay.

For beast and man, here daily food,
In wide extensive plenty grows;
And there for drink, the crystal flood
In streams sweet winding gently flows.

By cooling streams and softening showers,
The vegetable race are fed;
The trees, and plants, and herbs, and flowers,
Their Maker's constant bounty shed."

SELECTIONS FROM THE PSALMS.

I will sing unto the Lord, because he hath dealt
bountifully with me. [Psa. xiii. 6.

But I will sing of thy power; yea, I will sing aloud
of thy mercy in the morning: for thou hast been my
defense and refuge in the day of my trouble.

Unto thee, O my strength, will I sing: for God *is*
my defence, *and* the God of my mercy.

[Psa. lix. 16, 17.

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

My meditation of him shall be sweet: I will be glad in the Lord.

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

[Psa. civ. 33, 34, 35.]

Open to me the gates of righteousness; I will go into them, *and* I will praise the Lord:

This gate of the Lord, into which the righteous shall enter.

I will praise thee: for thou hast heard me, and art become my salvation. [Psa cxviii. 19, 20, 21.]

I will praise *thee*, O Lord, with my whole heart; I will show forth all thy marvelous works.

I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High. [Psa. ix. 1, 2.]

Ninety-Eighth Psalm.

Oh sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory.

The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and his truth

toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp; with the harp and the voice of a psalm.

With trumpets and sound of cornet make a joyful noise before the Lord, the King.

Let the sea roar, and the fullness thereof; the world, and they that dwell therein.

Let the floods clap *their* hands: let the hills be joyful together

Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the earth, and the people with equity.

SINGING.

We praise Thee, O God, for the Son of Thy love.

[Pure Gold, p. 19.]

Forty-seventh Psalm.

Oh clap your hands, all ye people; shout unto God with the voice of triumph.

For the Lord most high *is* terrible; *he is* a great King over all the earth.

He shall subdue the people under us, and the nations under our feet.

He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah

God is gone up with a shout, the Lord with the sound of a trumpet.

Sing praises to God, sing praises : sing praises unto our King, sing praises.

For God *is* the King of all the earth : sing ye praises with understanding.

God reigneth over the heathen : God sitteth upon the throne of his holiness.

The princes of the people are gathered together, *even* the people of the God of Abraham : for the shields of the earth *belong* unto God : he is greatly exalted.

SELECTIONS FROM THE PSALMS.

Sing unto the Lord.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger *endureth but* a moment ; in his favor *is* life ; weeping may endure for a night, but joy *cometh* in the morning. [Psa. xxx. 4, 5.]

Oh sing unto the Lord a new song : sing unto the Lord, all the earth.

Sing unto the Lord, bless his name ; shew forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people.

For the Lord *is* great, and greatly to be praised : he *is* to be feared above all gods.

For all the gods of the nations *are* idols: but the Lord made the heavens.

Honor and majesty *are* before him: strength and beauty *are* in his sanctuary. [Psa. lxlvi. 1-6.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he *is* God; *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

For the Lord *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

[Psa. c. 1-5.

Ninety-fifth Psalm.

Oh come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

For the Lord *is* a great God, and a great king above all gods.

In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

The sea *is* his, and he made it: and his hands formed the dry *land*.

Oh come, let us worship and bow down: let us kneel before the Lord our Maker.

For he *is* our God, and we *are* the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice,

Harden not your heart, as in provocation, *and as in* the day of temptation in the wilderness.

RECITATION.

“Oh, worship the King, all glorious above,
And gratefully sing his wonderful love,
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.

Oh, tell of his might, and sing of his grace,
Whose robe is the light, whose canopy, space;
His chariots of wrath the deep thunder-clouds form,
And dark is his path on the wings of the storm.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail;
Thy mercies how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend.

Father Almighty, how faithful thy love!
While angels delight to hymn thee above,
The humbler creation, though feebler their lays,
With true adoration shall lisp to thy praise."

SINGING.

Give praise to God.

[Royal Diadem, p. 132.

Praise to God is to be expected

From Angels.

Bless the Lord, ye his angels, that excel in strength,
that do his commandments, hearkening unto the voice
of his word.

[Psa. ciii. 20.

From Saints.

Sing unto the Lord, O ye saints of his, and give
thanks at the remembrance of his holiness.

[Psa. xxx. 4.

From Children.

And said unto him, Hearest thou what these say?
And Jesus saith unto him, Yea; have ye never read,
Out of the mouths of babes and sucklings hast thou
perfected praise?

[Matt. xxi. 16.

From High and Low.

Praise ye the Lord. Praise ye the Lord from the
heavens: praise him in the heights.

Kings of the earth, and all people; princes, and all
judges of the earth.

[Psa. cxlviii. 1, 11.

From Young and Old.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Both young men and maidens; old men, and children. [Psa. cxlviii. 1, 12.]

From Small and Great.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. [Rev. xix. 5.]

From all Men.

Oh, that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men. [Psa. cvii. 8.]

SELECTIONS FROM THE PSALMS.

I will praise *thee*, O Lord, with my whole heart; I will show forth all thy marvelous works.

I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High. [Psa. xix. 1, 2.]

I will give thee thanks in the great congregation: I will praise thee among much people.

[Psa. xxxv. 18.]

In God will I praise *his* word: in the Lord will I praise *his* word.

In God have I put my trust: I will not be afraid what man can do unto me.

Thy vows *are* upon me, O God: I will render praises unto thee.

For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

[Psa. lvi. 10-13.]

Praise ye the Lord. I will praise the Lord with *my* whole heart, in the assembly of the upright, and *in* the congregation.

[Psa. cxi. 1]

Open to me the gates of righteousness: I will go into them, *and* I will praise the Lord:

This gate of the Lord, into which the righteous shall enter.

I will praise thee: for thou hast heard me, and art become my salvation.

[Psa. cxviii. 19-21.]

RECITATION.

“Praise the Lord, ye heavens adore him;

Praise him, angels, in the height;

Sun and moon rejoice before him;

Praise him, all ye stars of light.

Praise the Lord, for he hath spoken;

Worlds his mighty voice obeyed;

Laws, which never can be broken,

For their guidance he hath made.

Praise the Lord, for he is glorious;

Never shall his promise fail;

God hath made his saints victorious;

Sin and death shall not prevail.

Praise the God of our salvation ;
 Hosts on high, his power proclaim ;
 Heaven and earth, and all creation,
 Praise and magnify his name."

SINGING.

O, worship the Lord.

[Royal Diadem, p. 28.

Praise to God should be offered

With the Understanding.

For God *is* the King of all the earth: sing ye
 praises with understanding. [Psa. xlvii. 7.

With the Soul.

Bless the Lord, O my soul. O Lord my God,
 thou art very great; thou art clothed with honor and
 majesty. [Psa. civ. 1.

With the Whole Heart.

I will praise *thee*, O Lord, with my whole heart; I
 will shew forth all thy marvelous works.

[Psa. ix. 1.

With Joy.

Make a joyful noise unto the Lord, all the earth:
 make a loud noise, and rejoice, and sing praise.

[Psa. lxlvi. 4.

With Gladness.

The voice of joy and the voice of gladness; the
 voice of the bridegroom and the voice of the bride;

the voice of them that shall say, Praise the Lord of hosts : for the Lord *is* good ; for his mercy *endureth* forever. [Jer. xxxiii. 11.]

With Thankfulness.

Sing unto the Lord with thanksgiving : sing praise upon the harp unto our God. [Psa. cxlvii. 7.]

Continually.

And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

[Psa. xxxv. 28.]

During life.

I will sing unto the Lord as long as I live : I will sing praise to my God while I have my being.

[Psa. civ. 33.]

More and More.

But I will hope continually, and will yet praise thee more and more.

[Psa. lxxi. 14.]

Day and Night.

And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

[Rev. iv. 8.]

RECITATION.

“ There seems a voice in every gale,
A tongue in every opening flower,
Which tells, O Lord, the wondrous tale
Of thy indulgence, love and power ;
The birds, that rise on quivering wing,
Appear to hymn their Maker’s praise,

And all the mingling sounds of spring
To thee a general anthem raise.

And shall my voice, great God, alone
Be mute 'midst Nature's loud acclaim,
Nor let my heart, with answering tone,
Breathe forth in praise thy holy name?
All Nature's debt is small to mine,
For Nature soon shall cease to be;
But — matchless proof of love divine —
Thou gav'st immortal life to me."

SELECTIONS FROM THE PSALMS.

Praise to God for His Mercy and Goodness.

I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high. [Psa. vii. 17.]

Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. [Psa. ix. 11.]

I will sing unto the Lord, because he hath dealt bountifully with me. [Psa. xiii. 6.]

Ye that fear the Lord, praise him; all the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. [Psa. xxii. 23.]

The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. [Psa. xxviii. 7.]

I will bless the Lord at all times : his praise *shall* continually *be* in my mouth.

My soul shall make her boast in the Lord : the humble shall hear *thereof*, and be glad.

Oh, magnify the Lord with me, and let us exalt his name together. [Psa. xxxiv. 1, 2, 3.

Great *is* the Lord, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

[Psa. xlviii. 1.

According to thy name, O God, so *is* thy praise unto the ends of the earth : thy right hand is full of righteousness. [Psa. xlviii. 10.

My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

Awake up, my glory ; awake, psaltery and harp : I *myself* will awake early.

I will praise thee, O God, among the people : I will sing unto thee among the nations.

[Psa. lvii. 7, 8, 9.

But I will sing of thy power ; yea, I will sing aloud of thy mercy in the morning : for thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, will I sing : for God *is* my defence, *and* the God of my mercy.

[Psa. lix. 16, 17.

I will also praise thee with the psaltery, *even* thy truth, O my God : unto thee will I sing with the harp, O thou Holy One of Israel.

My lips shall greatly rejoice when I sing unto thee;
and my soul, which thou hast redeemed.

[Psa. lxxi. 22, 23.]

Question by Superintendent. What evidence is there that we shall praise God in heaven?

Answer (by a young lady). And when he had taken the book, the four beasts and four *and* twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests; and we shall reign on the earth. [Rev. v. 8, 9, 10.]

Question. How many are to join in this New Song?

Answer (by two young ladies repeating together.) And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

[Rev. v. 11.]

Question. What will the New Song be?

Answer (by a class repeating in concert.) After

this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands ;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God.

[Rev. vii. 9, 10, 11.]

Question. And what the Chorus ?

Answer (School rise and recite.) Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen. [Rev. vii. 12.]

SCHOOL AND CONGREGATION SING.

All hail the power of Jesus' name !

Let angels prostrate fall ;

Bring forth the royal diadem,

And crown him Lord of all.

Oh, that with yonder sacred throng,

We at his feet may fall !

We'll join the everlasting song,

And crown him Lord of all.

A CHRISTMAS EXERCISE.

THE MORNING STAR.



DIRECTIONS. Prepare a Cross and Star similar in style to plan above. The Cross is to be made of wood and covered with flowers and evergreen, the Star of white card-board, care being taken to have it large enough to receive the letters forming the motto, "The Morning Star." The letters to be made of card-board covered with fancy paper, and are to be placed in position on the Star, as each scholar recites.

SINGING.

Clap your hands for joy.

[Royal Diadem, p. 116.]

RECITATION FOR 14 YOUNG LADIES.

The Birth of Christ.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

And this taxing was first made when Cyrenius was governor of Syria.

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them,

and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men. [Luke ii. 1-14.

Brief remarks by the Pastor, or Superintendent, upon the Birth, Life, and Mission of Jesus Christ.

Question by Superintendent. By what names is this Jesus, who has done so much for us, called?

T.

1st Scholar, placing *T* on the star, He is called a *Teacher*.

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. [John iii. 2.

“How sweetly flowed the gospel sound
From lips of gentleness and grace,
When listening thousands gathered round,
And joy and gladness filled the place.

From heaven he came, of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.”

H.

2nd Scholar, placing *H* on the star, He is called a
Hiding Place.

And a man shall be as a hiding place from the
wind, and a covert from the tempest; as rivers of
water in a dry place, as the shadow of a great rock in
a weary land. [Isa. xxxii. 2.

“Jesus, refuge of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O, receive my soul at last.”

E.

3rd Scholar, placing *E* on the star, He is called the
Express Image of the Father

Who, being the brightness of *his* glory, and the
 express image of his person, and upholding all things
 by the word of his power, when he had by himself
 purged our sins, sat down on the right hand of the
 Majesty on high. [Heb. i. 3.

“For thy rich, thy free redemption,—
 Bright, though veiled in darkness long,—
 Thought is poor, and poor expression;
 Who can sing that wondrous song?
 Brightness of the Father’s glory,
 Shall thy praise unuttered lie?
 Break, my tongue, such guilty silence;
 Sing the Lord who came to die.”

SINGING.

Peace on Earth.

[Pure Gold, p. 100.

M.

4th Scholar, placing *M* on the star, He is called our
Mediator.

For *there is* one God, and one mediator between
 God and men, the man Christ Jesus.

[1 Tim. ii. 5.

“He lives! the great Redeemer lives!
What joy the blest assurance gives!
And now, before his Father, God,
He pleads the merits of his blood.
Repeated crimes awake our fears,
And justice, armed with frowns, appears;
But in the Saviour’s lovely face
Sweet mercy smiles, and all is peace.
Hence, then, ye dark, despairing thoughts;
Above our fears, above our faults,
His powerful intercessions rise;
And guilt recedes, and terror dies.”

O.

5th Scholar, placing *O* on the star, He is called *Our*
Passover.

Purge out therefore the old leaven, that ye may be
a new lump, as ye are unleavened. For even Christ
our passover is sacrificed for us. [1 Cor. v. 7.

“Come, guilty sinners, come and see
Your great atoning sacrifice:
Behold, on yonder gory tree,
The King of kings for rebels dies.
How gracious, how severe thou art,
Just God, in thy redeeming plan!
The spear that pierced Immanuel’s heart
Revealed the fount of life for man.”

R.

6th Scholar, placing *R* on the star, He is called our
Ransom.

Who gave himself a ransom for all, to be testified
in due time. [1 Tim. ii. 6.

“Stretched on the cross, the Saviour dies;
Hark! his expiring groans arise;
See, from his hands, his feet, his side,
Descends the sacred, crimson tide.

And didst thou bleed? — for sinners bleed?
And could the sun behold the deed?
No; he withdrew his cheering ray,
And darkness veiled the mourning day.”

N.

7th Scholar, placing *N* on the star, He is called a
Nazarene.

And he came and dwelt in a city called Nazareth:
that it might be fulfilled which was spoken by the
prophets, He shall be called a Nazarene.

[Matt. ii. 23.

“Hail, thou long-expected Jesus,
Born to set thy people free!
From our sins and fears release us;
Let us find our rest in thee.

Israel's strength and consolation,
Hope of all the saints, thou art;
Long desired of every nation,
Joy of every waiting heart."

I.

8th Scholar, placing *I* on the star, He is called the
I AM.

Thus shalt thou say unto the children of Israel, **I**
AM hath sent me unto you. [Ex. iii. 14.

"So strange, so boundless was the love,
That pitied dying men,
The Father sent his equal Son,
To give them life again.

Thy hands, dear Jesus, were not armed
With a revenging rod;
No hard commission to perform
The vengeance of a God."

N.

9th Scholar, placing *N* on the star, He is called the
Name of Names.

Neither is there salvation in any other: for there
is none other name under heaven given among men,
whereby we must be saved. [Acts. iv. 12.

“How sweet the name of Jesus sounds
In a believer’s ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
’Tis manna to the hungry soul,
And to the weary rest.”

G.

10th *Scholar*, placing *G* on the star, He is called a
Governor.

And thou Bethlehem, *in* the land of Judah, art not
the least among the princes of Judah; for out of thee
shall come a Governor, that shall rule my people Is-
rael. [Matt. ii. 6.

“Calm on the listening ear of night,
Come heaven’s melodious strains,
Where wild Judea stretches far
Her silver-mantled plains.

Celestial choirs, from courts above,
Shed sacred glories there,
And angels, with their sparkling lyres,
Make music on the air.

The joyous hills of Palestine
Send back the glad reply,
And greet, from all their lofty heights,
The dayspring from on high."

SINGING.

Carol, sweetly carol.

[Songs for To-day, p. 118.]

S.

11th Scholar, placing *S* on the star, He is called the
Sun of Righteousness.

But unto you that fear my name shall the Sun of
Righteousness arise with healing in his wings.

[Mal. iv. 2.]

"Christ, whose glory fills the skies,
Christ, the true, the only light,
Sun of Righteousness, arise,
Triumph o'er the shades of night:
Dayspring from on high, be near;
Daystar, in my heart appear.
Dark and cheerless is the morn,
If thy light is hid from me;
Joyless is the day's return,
Till thy mercy's beams I see;
Till they inward light impart,
Warmth and gladness to my heart."

T.

12th Scholar, placing *T* on the star, He is called the
True Vine.

I am the true vine, and my Father is the husbandman.

I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

[John xv. 1, 5]

“Is he a vine? His heavenly root
Supplies the boughs with life and fruit;
Oh, let a lasting union join
My soul the branch, to Christ the Vine.”

A.

13th Scholar, placing *A* on the star, He is called
Almighty.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. [Rev. i. 8.]

“Now to the Lord, who makes us know
The wonders of his dying love,
Be humble honors paid below,
And strains of nobler praise above.

'Twas he who cleansed us from our sins,
And washed us in his precious blood:
'Tis he who makes us priests and kings,
And brings us, rebels, near to God."

R.

14th Scholar, placing *R* on the star, He is called a
Refuge.

For thou hast been a strength to the poor, a
strength to the needy in his distress, a refuge from
the storm, a shadow from the heat, when the blast of
the terrible ones *is* as a storm *against* the wall.

[Isa. xxv. 4.

"Other refuge have I none;
Hangs my helpless soul on thee;
Leave, ah, leave me not alone;
Still support and comfort me:
All my trust on thee is stayed,
All my help from thee I bring:
Cover my defenceless head
With the shadow of thy wing."

15th Scholar. I am the root and the offspring of
David, and the bright and morning star.

[Rev. xxii. 16.

"Is he a star? He breaks the night,
Piercing the shades with dawning light;

I know his glories from afar,
I know the bright, the Morning Star."

SINGING.

Star, Beautiful Star.

[Songs for To-day, p. 122.]

16th *Scholar.* *Jesus, my Star.*

"Over woods and meadows,
Hamlets near and far,
Through the falling shadows,
Shines the evening star.

First of all that cluster
In the twilight blue,
Trembling in its lustre,
Like a drop of dew.

Many glories mingle
In that azure air,
But to me still single
Shines that planet there.

For in its pure whiteness
'Tis a type of Him,
In whose holy brightness
Sun and stars are dim.

So my mind it raises
To my Lord above,
Him whom heaven praises,
Him whose name I love.

Thou art first and fairest,
Jesus, to thine own;
Worthily thou wearest
Heaven's golden crown.

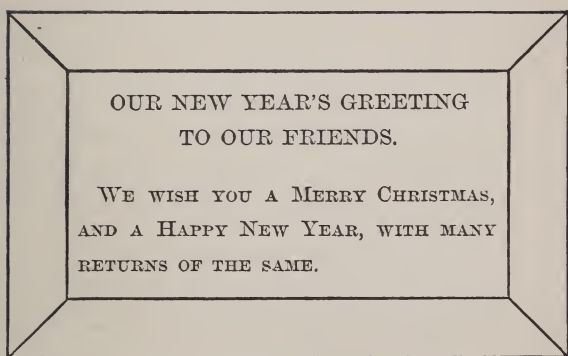
Thou art high and holy,
Angels worship thee;
Thou art meek and lowly,
For thou lovest me.
Thou with light enlivening,
Shining from afar,
Art at once my Evening
And my Morning Star."

SCHOOL AND CONGREGATION SING.

"Joy to the world! the Lord is come!
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Joy to the earth! the Saviour reigns!
Let men their tongues employ;
While fields, and floods, rocks, hills, and plains,
Repeat the sounding joy."

AN ACROSTIC EXERCISE
FOR THE
NEW YEAR.



DIRECTIONS. This Exercise is arranged as an Acrostic. In an acrostic exercise, we take the first letter of the first word, to use as a letter in forming another word. Thus, if we wished to form the word God, we should take verses beginning with words whose first letters were G, O, and D. The one who uses this exercise can explain it at greater length to the audience if not understood. This New Year's exercise is composed of 95 letters. The letters should be made large enough to be distinctly seen in the furthest part of the room; they can be made of fancy colored card-board, having a small wire loop

placed upon the top of each letter to hold it in position on the screen. The screen should be white, having a border on the edge of the same color as the letters, to give it a finished appearance when completed; it may be placed on the wall back of the Superintendent's desk, or in some prominent place. The screen should have small hooks placed on its surface at regular distances, upon which the letters are to be hung. The exercise is to be recited by the calling of the numbers. When the Superintendent calls a number, the person having that number is to rise and repeat his verse, after which the letter corresponding to the *first letter of the first word* of his verse, is to be placed upon the screen, then the next number is to be called, and so on until the acrostic is completed. The verses used are principally from the Gospels, especially "The Sermon on the Mount." When all the letters and punctuation marks are in their proper places, the screen will present a similar appearance to the diagram given on the preceding page.

THE EXERCISE.

SINGING.

New Year Day.

[Royal Diadem, p. 142.]

1.

O

Or how wilt thou say to thy brother, Let me pull

out the mote out of thine eye; and, behold, a beam *is* in thine own eye? [Matt. vii. 4.

2. U

Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: *this shall be* the portion of their cup. [Psa. xi. 6.

3. R

Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you. [Matt. v. 12.

4. N

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. [Matt. v. 15.

5. E

Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

[Matt. vii. 17.

6. W

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be great in the kingdom of heaven. [Matt. v. 19.

7. Y

Ye are the salt of the earth: but if the salt have

lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. [Matt. v. 13.

8. E

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. [Matt. vii. 19.

9. A

Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

[Matt. v. 25.

10. R

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

[John xv. 20.

11. 'S

Simon Peter saith unto him, Lord, not my feet only, but also *my* hands, and *my* head.

Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. [John xiii. 9, 10.

12. G

Give not that which is holy unto the dogs, neither

cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

[Matt. vii. 6.]

13. R

Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

[Matt. xxii. 21.]

14. E

Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

[John xv. 2.]

15. E

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

[John xiv. 17.]

16. T

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

[Matt. v. 17.]

17. I

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

[Matt. vii. 11.]

18. N

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. [Matt. vi. 24.

19. G

Give to him that asketh thee, and from him that would borrow of thee turn not thou away. [Matt. v. 42.

SINGING.

New Year's Greeting.

[River of Life, p. 122.

20. T

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. [Matt. vi. 2.

21. O

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. [Matt. xii. 29.

22. O

O generation of vipers, how can ye, being evil,

Speak good things? for out of the abundance of the heart the mouth speaketh. [Matt. xii. 34.

23. U

Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

[Psa. lix. 17.

24. R

Recompense to no man evil for evil. Provide things honest in the sight of all men.

[Rom. xii. 17.

25. F

For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

[Matt. v. 20.

26. R

Return, O Lord, deliver my soul: oh, save me for thy mercies' sake.

For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

[Psa. vi. 4, 5.

27. I

In my father's house are many mansion: if *it were* not so, I would have told you. I go to prepare a place for you.

[John xiv. 2.

28. E

Even as the Son of man came not to be ministered

unto, but to minister, and to give his life a ransom for many. [Matt. xx. 28.

29. N

Neither be ye called masters: for one is your master, *even* Christ. [Matt. xxiii. 10.

30. D

Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. [Psa. lxxi. 2.

31. S.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. [Matt. xviii. 35.

SINGING.

New Year's Song.

[River of Life, p. 124.

32. W

Wherefore by their fruits ye shall know them.

[Matt. vii. 20.

33. E

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain. [Psa. cxxvii. 1.

34. W

Which of you by taking thought can add one cubit unto his stature? [Matt. vi. 27.

35. I

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? [Matt. xiii. 55.]

36. S

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. [Matt. xiii. 49.]

37. H

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. [Matt. x. 8.]

38. Y

Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. [John xiv. 28.]

39. O.

Or what man is there of you, whom if his son ask bread, will he give him a stone? [Matt. vii. 9.]

40. U

Until I went into the sanctuary of God; *then* understood I their end.

Surely thou didst set them in slippery places: thou castedst them down into destruction.

[Psa. lxxiii 17, 18.]

41. A

And when thou prayest thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. [Matt. vi. 5.]

42. M

Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they appear unto men to fast. Verily I say unto you, They have their reward. [Matt. vi. 16.]

43. E

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. [Matt. xii. 33.]

44. R

Rejoice in the Lord, O ye righteous: *for* praise is comely for the upright.

Praise the Lord with harp: sing unto him with the psaltery *and* an instrument of ten strings.

[Psa. xxxiii. 1, 2.]

45. R

Remember, Lord, the reproach of thy servants: *how* I do bear in my bosom *the reproach of* all the mighty people. [Psa. lxxxix. 50.]

46.

Y

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. [Matt. v. 38, 39.

47.

C

Come unto me, all *ye* that labor and are heavy laden, and I will give you rest. [Matt. xi. 28.

48.

H

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

[Matt. x. 37.

49.

R

Riches and honor *are* with me: *yea*, durable riches and righteousness. [Prov. viii. 18.

50.

I

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. [Matt. xv. 31.

51.

S

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

[Matt. xiii. 5, 6.]

52.

T

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

[Matt. vi. 2.]

53.

M

Moreover if thy brother shall trespass against thee, go and tell him his faults between thee and him alone: if he shall hear thee, thou hast gained thy brother.

[Matt. xviii. 15.]

54.

A

A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh.

[Luke vi. 45.]

55.

S,

Some fell among thorns: and the thorns sprung up, and choked them:

But others fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

[Matt. xiii. 7, 8]

SINGING.

Happy Christmas Time.

[River of Life, p. 121.]

56. A

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

[Matt. xiii. 34.]

57. N

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh.

So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

[Matt. xxiv. 32, 33.]

58. D

Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Neither the seven loaves of the four thousand, and how many baskets ye took up? [Matt. xvi. 9, 10.]

59. A

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

[Matt. xviii. 19.]

60. H

Honor thy father and *thy* mother: and, Thou shalt love thy neighbor as thyself. [Matt. xix. 19.

61. A

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. [Matt. xiii. 44.

62. P

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

[Matt. ix. 38.

63. P

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

[John. xiv. 27.

64. Y

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

[Matt. v. 43, 44.

65. N

No man putteth a piece of new cloth unto on old

garment: for that which is put in to fill it up taketh from the garment, and the rent is made worse.

[Matt. ix. 16.]

66. E

Even so it is not the will of your father which is in heaven, that one of these little ones should perish.

[Matt. xviii. 14.]

67. W

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

[Matt. xviii. 4.]

68. Y

Ye are the light of the world. A city that is set on a hill cannot be hid.

[Matt. v. 14.]

69. E

Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

[Matt. xix. 29.]

70. A

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

[Matt. xiii. 45, 46.]

71. R,

Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner.

[Prov. xiii. 6.]

SINGING.

Happy New Year.

[Royal Diadem, p. 141.]

72. W

What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?

[Luke xv. 4.]

73. I

If ye then being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[Luke xi. 13.]

74. T

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

[Luke xvii. 3.]

75. H

He that is not with me is against me; and he that gathereth not with me scattereth.

[Luke xi. 23.]

76.

M

My sheep hear my voice, and I know them, and they follow me :

And I give unto them eternal life ; and they shall never perish, neither shall any *man* pluck them out of my hand.

[John x. 27, 28.]

77.

A

Are not five sparrows sold for two farthings, and not one of them is forgotten before God ?

[Luke xii. 6.]

78.

N

No servant can serve two masters : for either he will hate the one and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

[Luke xvi. 13.]

79.

Y

Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

[John vi. 49, 50.]

80.

R

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

[Eccle. xii. 1.]

81. E

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. [Matt. xx. 28.]

82. T

Then there were brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. [Matt. xix. 13.]

83. U

Unto thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare. [Psa. lxxv. 1.]

84. R

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these *things* God will bring thee into judgment. [Eccle. xi. 9.]

85. N

Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. [John ix. 31.]

86. S

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the

heavens that faileth not, where no thief approacheth,
neither moth corrupteth. [Luke xii. 33.]

87. O

One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. [Rom. xiv. 5.]

88. F

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

[John v. 20.]

89. T

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

[John vi. 53.]

90. H

He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much.

[Luke xvi. 10.]

91. E

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

And when she hath found *it*, she calleth *her* friends

and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

[Luke xv. 8, 9.]

92. S

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

[John v. 39.]

93. A

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

But he that denieth me before men shall be denied before the angels of God.

[Luke xii. 8, 9.]

94. M

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

[John v. 28.]

95. E

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

[1 Cor. iii. 13.]

SINGING.

We wish you all a Happy New Year.

[Golden Chain, p. 59.]

FAITH.

NOTE. This Exercise may be used, if desired, for class recitations, by giving each class the answer to a question (the question to be asked by the Superintendent), and each member repeating in turn one of the Scripture texts in answer. The recitations of poetry are to be given to the best speakers.

THE EXERCISE.

SINGING.

I need thee every hour.

[Royal Diadem, p. 35.]

Question. What is Faith?

Answer. Credit or belief in God.

And he believed in the Lord; and he counted it to him for righteousness. [Gen. xv. 6.]

And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped. [Ex. iv. 31.]

And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord and his servant Moses.

[Ex. xiv. 31.]

Let not your heart be troubled: ye believe in God, believe also in me. [John xiv. 1.]

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. [Rom. iv. 5.]

FAITH OR TRUST IN GOD.

All recite.

And Jesus answering saith unto them, Have faith in God. [Mark. xi. 22.]

Question by the Teacher. Who will give us Faith?

Ans. Jesus our hope while here below,
Our all in life and death;
He only can on us bestow
The gift of precious faith.

Ques. What will He give us?

Ans. All that we need he has to give,
For so his promise says;
Then grant us, Lord, on thee to live,
A life of precious faith.

Ques. Will He sustain us?

Ans. Though fears and snares, by day and night,
Still wait around our path;
He'll give us skill and strength to fight
The precious fight of faith.

Ques. What does Faith do for us?

Ans. 'Tis faith that still leads us along,
And lives under pressure and load;
That makes us in weakness more strong,
And draws the soul upward to God.

Ques. Upon what does it tread?

Ans. It treads on the world and on sin,
It vanquishes death and despair;
And, oh, let us wonder to tell,
It wrestles and conquers by prayer.

All recite.

“Faith is a precious grace,
Where'er it is bestowed;
It boasts a high celestial birth,
And is the gift of God.
Jesus it owns as King,
And all-atoning Priest;
It claims no merit of its own,
But looks for all in Christ.
To him it leads the soul,
When filled with deep distress,
Flies to the fountain of his blood,
And trusts his righteousness.
Since 'tis thy work alone,
And that divinely free,
Lord, send the Spirit of thy Son,
To work this faith in me.”

Ques. For what is Faith necessary?

Ans. To please God.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring them into the land which I have given them.

[Num. xx. 12.]

And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.

[Deut. xxxii. 20.]

Therefore the Lord heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also turned against Israel;

Because they believed not in God, and trusted not in his salvation.

[Psa. lxxviii. 21, 22.]

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

[Rom. v. 1, 2.]

But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

[Heb. xi. 6.]

Ques. Is Faith important?

Ans. It is.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For the Scripture saith, Whosoever believeth on him shall not be ashamed.

But after that faith is come, we are no longer under a schoolmaster.

For ye are the children of God by faith in Christ Jesus.

Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto per

dition; but of them that believe to the saving of the soul.

SINGING.

Jesus, take my heart.

[Pure Gold, p. 140.]

RECITATION.

Faith.

“Faith is the Christian’s prop,
Whereon his sorrows lean;
It is the substance of his hope,
His proof of things unseen;
It is the anchor of his soul
When tempests rage and billows roll.

Faith is the polar star
That guides the Christian’s way,
Directs his wanderings from afar,
To realms of endless day;
It points the course where’er he roam,
And safely leads the pilgrim home.

Faith is the rainbow’s form
Hung on the brow of heaven,
The glory of the passing storm,
The pledge of mercy given;
It is the bright, triumphal arch,
Through which the saints to glory march.

The faith that works by love,
And purifies the heart,
A foretaste of the joys above
To mortals can impart;
It bears us through this earthly strife,
And triumphs in immortal life."

Ques. From whom do we receive Faith?

Ans. From God.

That your faith should not stand in the wisdom of men, but in the power of God. [1 Cor. ii. 5.

For by grace are we saved through faith; and that not of yourselves: *it is* the gift of God:

Not of works, lest any man should boast.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Eph. ii. 8, 9, 10.

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

[Col. ii. 12.

Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *his* goodness, and the work of faith with power. [2. Thess. i. 11.

Looking unto Jesus, the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

[Heb. xii. 2.]

“Author of faith, to thee I lift
My weary, longing eyes;
Oh, may I now receive that gift;
My soul without it, dies.

What did thine only Son endure
Before I drew my breath!
What pain, what labor, to secure
My soul from endless death!”

Ques. What is Faith in Christ connected with and necessary to?

Ans. Salvation.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

[John iii. 16, 17, 18.]

Because the law worketh wrath : for where no law is, *there is* no transgression.

Therefore *it is* of faith, that *it might be* by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all. [Rom. iv. 14, 15.]

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

[1 Cor. i. 21.]

Ques. What does Faith do for the Christian ?

Ans. Works by love to Christ and his people.

[Gal. v. 6.]

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love.

Purifies the heart. [Acts xv. 9.]

And put no difference between us and them, purifying their hearts by faith.

Overcomes the snares and temptations of the world. [1 John v. 4, 5.]

For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, *even* our faith.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Is productive of good works. [Jas. ii. 26.]

For as the body without the spirit is dead, so faith without works is dead also.

Ques. How does Faith affect the Christian?

Ans. It justifies him. [Heb. x. 38.]

Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

It sanctifies him. [Acts xxvi. 18.]

To open their eyes, *and* to turn *them* from darkness, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

He lives by it. [Gal. iii. 11.]

But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

And the law is not of faith: but, The man that doeth them shall live in them.

He walks by it. [2 Cor. v. 7.]

For we walk by faith, not by sight.

He conquers by it. [1 John v. 4.]

For whatsoever is born of God, overcometh the

world: and this is the victory that overcometh the world, *even* our faith.

He has access to God by it. [Eph. iii. 12.]

In whom we have boldness and access with confidence by the faith of him.

It saves him. [Eph. ii. 8.]

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.

SINGING.

Coming to Jesus.

[Pure Gold, p. 143.]

Ques. What is Faith without works?

Ans. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food,

And one of you say unto him, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

Even so faith, if it hath not works, is dead, being alone, &c. [Jas. ii. 14-26.]

RECITATION.

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the words were framed by the word of God, so that things which are seen were not made of things which do appear.

[Heb. xi. 1, 2, 3.]

“Faith is the brightest evidence
Of things beyond our sight ;
It pierces through the veil of sense,
And dwells in heavenly light.

It sets time past in present view,
Brings distant prospects home,
Of things a thousand years ago,
Or thousand years to come.

By faith we know the world was made
By God’s almighty word :
We know the heavens and earth shall fade,
And be again restored.

Abrah’m obeyed the Lord’s command,
From his own country driven ;
By faith he sought a promised land,
But found his rest in heaven.

Thus through life’s pilgrimage we stray,
The promise in our eye ;
By faith we walk the narrow way,
That leads to joy on high.”

Ques. What is the condition of those without Faith?

Ans. Guilty and dangerous.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. [John viii. 24.]

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them. [2 Cor. iv. 4.]

That they all might be damned who believed not the truth, but had pleasure in unrighteousness. [2 Thess. ii. 12.]

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar: because he believeth not the record that God gave us of his Son.

And this is the record, that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life: *and* he that hath not the Son of God hath not life.

[1 John v. 10, 11, 12.]

I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. [Jude 5.]

RECITATION.

Desire for Faith.

“ Oh, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!—

That will not murmur nor complain
Beneath the chastening rod,
But in the hour of grief or pain,
Will lean upon its God;—

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;—

That bears, unmoved, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile;—

A faith that keeps the narrow way,
Till life's last hour is fled,
And with a pure and heavenly ray
Lights up a dying bed.

Lord, give us such a faith as this,
 And then, whate'er may come,
 We'll taste, e'en here, the hallowed bliss
 Of an eternal home."

SINGING.

Bless me now.

[Royal Diadem, p. 47.]

Examples of Faith.

1.—ABEL.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

[Heb. xi. 4.]

2.—ENOCH.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. [Heb. xi. 5.]

3.—NOAH.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house: by the which he condemned the world, and became heir of the righteousness which is by faith.

[Heb. xi. 7.]

4.—ABRAHAM.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker *is* God.

[Heb. xi. 8, 9, 10.]

5.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

Of whom it was said, That in Isaac shall thy seed be called.

[Heb. xi. 17, 18.]

6.—JOSEPH.

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

[Heb. xi. 22.]

7.—MOSES.

By faith Moses, when he was born, was hid three months of his parents, because they saw *he was a*

proper child ; and they were not afraid of the king's commandment.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ;

Esteeming the reproach of Christ greater riches than the treasures of Egypt ; for he had respect unto the recompense of the reward.

[Heb. xi. 23, 24, 25, 26.]

8.

By faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible.

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. [Heb. xi. 27, 28.]

9.

By faith they passed through the Red Sea as by dry *land* : which the Egyptians assaying to do were drowned. [Heb. xi. 29.]

10.

By faith the walls of Jericho fell down, after they were compassed about seven days. [Heb. xi. 30.]

11.—RAHAB.

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. [Heb. xi. 31.]

12.

And what shall I more say? for the time would fail me to tell of Gideon, and *of* Barak, and *of* Samson, and *of* Jephthah; *of* David also, and Samuel, and *of* the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. [Heb. xi. 32, 33, 34.]

SINGING.

Song of Faith.

[Golden Censer, p. 40.]

THE CIRCLE OF GRACES.



DIRECTIONS. This Exercise is designed to be recited as follows: A circle similar in style to the plan given above, is to be suspended on the wall, or in some prominent place; it is to be divided into nine equal parts, each part being lettered to represent a grace. The names of the graces are to be covered with paper or cloth (lightly fastened at the corners so as to be easily removed), in order to keep the name of

the grace invisible before the Exercise is recited. During the singing of "Scatter kind words," nine girls, each one representing a grace, are to form a semi-circle around the "Circle of Graces." The first scholar, after reciting her portion of the recitations, is to remove the covering placed upon the grace, *Love*, then the second scholar recites and removes the covering from *Joy*, and so on until all have recited, and the coverings have all been removed, when a complete circle appropriately lettered will be seen. The motto, "Circle of Graces," placed over the circle, will add to the interest.

THE EXERCISE.

SINGING.

Scatter kind words.

[Royal Diadem, p. 72.]

Love.

1st Scholar (removing the covering on Love),

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another.

[Rom. xii. 9, 10.]

"How sweet, how heavenly, is the sight,

When those that love the Lord

In one another's peace delight,

And thus fulfill his word!—

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart! —"

But by love serve one another.

For all the law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

[Gal. v. 13, 14.]

Joy.

2nd Scholar (removing the covering on Joy),

These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

[John. xv. 11.]

"Yet in the Lord will I be glad,
And glory in his love;
In him I'll joy, who will the God
Of my salvation prove.

God is the treasure of my soul,
The source of lasting joy —
A joy which want shall not impair,
Nor death itself destroy."

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

[John xvi. 22.]

Peace.

3rd Scholar (removing the covering on Peace),

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. [Rom. v. 1, 2.

“Sweet is the friendly voice which speaks
The words of life and peace —
That bids the penitent rejoice,
And sin and sorrow cease.

No healing balm on earth, like this,
Can cheer the contrite heart;
No flattering dreams of earthly bliss
Such pure delight impart.”

And the fruit of righteousness is sown in peace of them that make peace. [Jas. iii. 18.

Longsuffering.

4th Scholar (removing the covering on Longsuffering),

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. [2 Peter iii. 9.

“By thine example ever swayed,
We for our foes will pray;
With love their hatred, and their curse
With blessings, will repay.”

Which sometimes were disobedient, when once

the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

[1 Peter iii. 20.

SINGING.

Love one another.

[Silver Spray, p. 69.

Gentleness.

5th Scholar (removing the covering on Gentleness),

Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you.

[2 Cor. x. 1.

“In every changing scene of life,

Whate’er that scene may be,

Give us a meek and humble mind,—

A mind at peace with thee.

Do thou direct our steps aright;

Help us thy name to fear;

And give us grace to watch and pray,

And strength to persevere.”

But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[Jas. iii. 17.

Goodness.

6th Scholar (removing covering from Goodness),

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy. [Ex. xxxiii. 19.]

“Oh, make us ever kind,
Gentle, and meek, and good;
Mindful how dearly we were bought
With thy most precious blood.”

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.” [Psa. xxiii. 6.]

Faith.

7th Scholar (removing the covering from Faith),
Now faith is the substance of things hoped for, the evidence of things not seen. [Heb. xi. 1.]

“Faith is the brightest evidence
Of things beyond our sight;
It pierces through the vail of sense,
And dwells in heavenly light.
By faith we know the world was made
By God’s almighty word;
We know the heavens and earth shall fade,
And be again restored.”

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. [Rom. i. 17.]

Meekness.

8th Scholar (removing the covering from Meekness),

In meekness instructing those that oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth.

[2 Tim. ii. 25.]

“Blest are the meek, he said,
Whose doctrine is divine;
The humble minded earth possess,
And bright in heaven shall shine.”

Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. [Col. iii. 12.]

Temperance.

9th Scholar (removing covering from Temperance),

And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

[1 Cor. ix. 25.]

“See the car of Temperance roll;
Swiftly on it speeds its way.
See the earth, from pole to pole,
Bend beneath its awful sway.
Friends of Zion, steady keep
The bright prize in view,
For which Jesus oft did weep,
And his head was wet with dew.”

But a lover of hospitality, a lover of good men
sober, just, holy, temperate. [Titus i. 8.

All recite.

But the fruit of the spirit is

1st Scholar (pointing to Love on the Circle), *Love.*

2nd Scholar (pointing to Joy), *Joy.*

3rd Scholar (pointing to Peace), *Peace.*

4th Scholar (pointing to Longsuffering), *Long-
suffering.*

5th Scholar (pointing to Gentleness), *Gentleness.*

6th Scholar (pointing to Goodness), *Goodness.*

7th Scholar (pointing to Faith), *Faith.*

8th Scholar (pointing to Meekness), *Meekness.*

9th Scholar (pointing to Temperance), *Temperance.*

All recite.

For if these things be in you, and abound, they
make *you that ye shall* neither be barren nor unfruit-
ful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and can-
not see afar off, and hath forgotten that he was
purged from his old sins. [2 Peter i. 8.

SINGING.

The Spirit Tree.

[The Prize, p. 156.

THE CROWNS OF THE CHRISTIAN.

The Crown of Righteousness.

Henceforth there is laid up for me a crown of

righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

[2 Tim. iv. 8.]

“God has laid in heaven for me
A crown which cannot fade;
The righteous Judge, at that great day,
Shall place it on my head.”

The Crown of Glory.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

[1 Peter v. iv.]

“A Crown of Glory bright,
By faith’s clear eye I see,
In yonder realms of light
Prepared for me.
Oh, may I faithful prove,
And keep the crown in view,
And through the storms of life
My way pursue.”

The Crown of Life.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

[Jas. i. 12.]

“There’s a Crown for the Christian, a Crown of Life,
Gained in the issue of bloodless strife;

'Tis a halo of hope, of joy, and of love,
Brightened by sunbeams from fountains above;
They've gathered its hues from sources afar,
From Seraphim's eyes, and Bethlehem's star,
And the flow of its light will ever increase,
For the Christian's brow is a brow of peace."

An Incorruptible Crown.

And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

[1 Cor. ix. 25.]

"Awake, my soul; stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine uplifted eye;—
That prize, with peerless glories bright,
Which shall new lustre boast,
When victors' wreaths and monarchs' gems
Shall blend in common dust."

A Crown of Rejoicing.

For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? [1 Thess. ii. 19.]

“Ne’er think the victory won,
Nor lay thine armor down:
Thy arduous work will not be done
Till thou obtain the crown.

Fight on, my soul, till death
Shall bring thee to thy God;
He’ll take thee, at thy parting breath,
To his divine abode.”

“These are the Crowns that we shall wear,
When all thy saints are crowned;
These are the palms that we shall bear,
On yonder holy ground.

These are the robes, unsoiled and white,
Which we shall then put on;
When, foremost ’mong the sons of light,
We sit on yonder throne.

That is the city of the saints,
Where we so soon shall stand;
When we shall strike these desert tents,
And quit this desert land.

Then welcome care, and toil, and pain,
And welcome sorrow too;
All toil is rest, all grief is gain,
With such a prize in view”

THE REWARDS OF THE RIGHTEOUS.

The Rewards of the Righteous will consist of

Being with Christ.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. [John xiv. 3.]

Beholding the Face of God.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name *shall be* in their foreheads. [Rev. xxii. 3, 4.]

Being glorified with Christ.

And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us. [Rom. viii. 17, 18.]

Reigning with Christ.

If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us. [2 Tim. ii. 12.]

Inheritance of all things.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

[Rev. xxi. 7.]

An Inheritance Incorruptible.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

[1 Peter i. 4.]

A Kingdom Immovable.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

[Heb. xii. 28.]

They shall shine as the stars.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

[Dan. xii. 3.]

Everlasting Life.

And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Who shall not receive manifold more in this present time, and in the world to come life everlasting.

[Luke. xviii. 30.]

An Enduring Substance.

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

[Heb. x. 34.]

A House eternal in the heavens.

For we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

[2 Cor. v. 1.

A City that hath foundations.

For he looked for a city which hath foundations, whose builder and maker *is* God. [Heb. xi. 10.

Rest.

There remaineth therefore a rest to the people of God. [Heb. iv. 9.

And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. [Rev. xiv. 13.

Fullness of Joy.

Thou wilt shew me the path of life: in thy presence *is* fullness of joy; and at thy right hand *there are* pleasures for evermore. [Psa. xvi. 11.

Treasure in Heaven.

Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. [Matt. xix. 21.

THE SIX DAYS OF THE CREATION.

NOTE. The different parts of this Exercise are to be announced by the Superintendent, and the selections of Scripture texts and poetry appropriate to each day's work of the Creation, are to be recited by the different scholars, in turn, in the order in which they are numbered here. The selections of poetry are from "*Paradise Lost*."

THE EXERCISE.

SINGING.

Universal Praise.

[Happy Voices, p. 12.]

PART I.

THE FIRST DAY.

Light.

1. In the beginning God created the heaven and the earth.

And the earth was without form and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

[Gen. i. 1, 2.]

2. And God said, Let there be light: and there was light.

And God saw the light, that *it was* good: and God divided the light from the darkness.

[Gen. i. 3, 4.

3. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. [Gen. i. 5.

4. "Let there be light, said God; and forthwith light
 Etherial, first of things, quintessence pure,
 Sprung from the deep; and from her native east
 To journey through the æry gloom began,
 Sphered in a radiant cloud, for yet the sun
 Was not; she in a cloudy tabernacle
 Sojourned the while. God saw the light was
 good,
 And light from darkness by the hemisphere
 Divided; light the Day, and darkness Night
 He named."

5. "Thus, were the first day, even and morn,
 Nor pass'd uncelebrated, nor unsung,
 By the celestial choirs. Creator, him, they sung
 Both when first evening, and when first morn."

PART II.

THE SECOND DAY.

The Firmament.

1. And God said, Let there be a firmament in the

midst of the waters, and let it divide the waters from the waters. [Gen. i. 6.

2. "Again, God said: Let there be firmament
Amid the waters, and let it divide
The waters from the waters; and God made
The firmament, expanse of liquid, pure,
Transparent, elemental air, diffused
In circuit to the uttermost convex
Of this great round; partition firm and sure
The waters underneath, from those above,
Dividing."

3. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. [Gen. i. 7.

4. "And heaven he named the firmament, so even
And morning chorus sung the second day."

SINGING.

God of Eternity.

[Royal Diadem, p. 100.

PART III.

THE THIRD DAY.

Vegetable Life.

1. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. [Gen. i. 9.

2. "When God said,

Be gathered now, ye waters, under heaven,
Into one place, and let dry land appear,
Immediately the mountains huge appear
Emergent, and their broad backs upheave
Into the clouds; their tops ascend the sky,
So high as heaved the tumid hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of waters."

3. And God called the dry *land* Earth: and the gathering together of the waters called he Seas: and God saw that *it was* good. [Gen. i. 10.

"The dry land Earth, and the great receptacle
Of congregated waters, he called Seas."

4. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself: and it was so.

And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. [Gen. i. 11, 12.

5. "He scarce had said, when the bare earth, 'till then
Desert and bare, unsightly, unadorned,
Brought forth the tender grass, whose verdure
clad

Her universal face with pleasant green;
Then herbs of every leaf, that sudden flowered,
Opening their various colors, and made gay
Her bosom, smelling sweet; and these scarce
blown

Forth flourished thick the clustering vine."

6. And the evening and the morning were the third day. [Gen. i. 13.

PART IV.

THE FOURTH DAY.

Sun, Moon, and Stars.

1. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. [Gen. i. 14, 15, 16.

2. "In splendor bright, the sun arises now,

And darts his rays,

A happy joyful spouse,—a giant

Proud and glad to run his measured course.

With softer beams, and milder light,

Steals on the silver moon through silent night.

A numerous host of golden stars

Fill all the space immense of azure sky."

3. And God set them in the firmament of the heaven to give light upon the earth.

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

And the evening and the morning were the fourth day. [Gen. i. 17, 18, 19.]

4. "God saw,
Surveying his great work, that it was good;
For of celestial bodies, first the sun
A mighty sphere he framed.
He form'd the moon,
Globose, and every magnitude of stars,
And sow'd with stars, the heaven, thick as a
field."

SINGING.

The heavens declare thy glory, Lord;
In every star thy wisdom shines;
But when our eyes behold thy word,
We read thy name in fairer lines.
The rolling sun, the changing light,
And nights, and days, thy power confess;
But that blest volume thou hast writ
Reveals thy justice and thy grace.
Sun, moon, and stars, convey thy praise
Around the earth, and never stand;
So, when thy truth began its race,
It touched and glanced on every land.

PART V.

THE FIFTH DAY.

Fish, Reptiles and Birds.

1. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. [Gen. i. 20.]

2. "On mighty wings uplifted
Soars the eagle aloft,
And cleaves the sky in swiftest flight,
To the blazing sun.
His welcome bids to morn, the merry lark,
And cooing calls the tender dove his mate.
From every bush and grove,
Resounds the nightingale's delightful notes;
No grief affected yet her breast,
Nor to a mournful tale were
Tuned her soft enchanting lays."

3. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

[Gen. i. 21.]

4. "And God created great whales, and each Soul living, each that crept, which, plenteously
The waters generated by their kind."

5. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let the fowl multiply in the earth.

And the evening and the morning were the fifth day. [Gen. i. 22, 23.]

6. "God blessed them, saying,
 Be fruitful, multiply, and in the seas,
 And lakes, and running streams the waters fill;
 And let the fowl be multiplied on the earth.
 Forthwith the sounds, and seas, each creek, and
 bay,
 With fry innumerable swarm, and shoals
 Of fish that with their fins and shining scales
 Glide under the green wave."

PART VI.

THE SIXTH DAY.

Mammals, and Man.

1. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and everthing that creepeth upon the earth after his kind: and God saw that *it was* good. [Gen. i. 24, 25.]

2. "The sixth, and of creation last, arose

With evening harps and matins. When God said,
Let the earth bring forth, soul living in her kind,
Cattle, and creeping things, and beasts of the
earth,
Each in their kind."

3. "Now heaven in all her glory shone, and roll'd
Her motions, as the first great Mover's hand
First wheel'd their courses. Earth in her rich
attire,
Consummate lovely smiled; air, water, earth,
By fowl, fish, beast, was flown, was swum, was
walked,
Frequent; and of the sixth day yet remained,
There wanted yet that master-work, the end
Of all yet done; a creature who, not proven,
And brute as other creatures, but endued
With sanctity of reason, might erect
His stature, and with front serene,
Govern the rest."

4. And God said, Let us make man in our
image, after our likeness: and let them have domin-
ion over the fish of the sea, and over the fowl of the
air, and over the cattle, and over all the earth, and
over every creeping thing that creepeth upon the
earth.

So God created man in his *own* image, in the

image of God created he him: male and female created he them. [Gen. i. 26, 27.]

5. "In native worth, and honor clad,
With beauty, courage, strength adorned,
Erect, with front serene he stands,
He stands a man, the Lord and King of nature all.

The large and arched front sublime,
Of wisdom deep declared the seat,
And in his eyes with brightness shine,
The soul — the breath and image of his God "

6. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

[Gen. i. 28.]

7. And God said, Behold, I have given you every herb bearing seed which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

[Gen. i. 29.]

8. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. [Gen. i. 30.]

9. And God saw everything that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day. [Gen. i. 31.]

SINGING.

“Nature, with all her powers, shall sing
Her great Creator and her King;
Nor air, nor earth, nor skies, nor seas,
Deny the tribute of their praise.
Ye seraphs, who sit near his throne,
Begin to make his glories known;
Tune high your harps, and spread the sound
Throughout creation's utmost bound.”

GOD'S WORKS.

NOTE. This Exercise is designed for some of the younger members of the Sabbath-school. The answers for them to recite being in poetry, will be found much easier for them to commit to memory and recite. The questions are to be asked by the Superintendent, or if used by the Infant Class, by the Teacher. It may be used in connection with the preceding exercise, “*The Creation*,” if desirable.

SINGING.

We are little travelers.

[Royal Diadem, p. 71.]

1st Ques. Who made all things?

Ans. " 'Twas God that made the earth and sky,
Great are the wonders of his hand ;
He is more powerful, wise, and good,
Than any child can understand."

2nd Ques. What did God make?

Ans. " The glorious sun that blazes high,
The moon more pale and dim ;
With all the stars that fill the sky,
Are made and ruled by him."

3rd Ques. What did his hand fashion?

Ans. " And this vast world of ours, below,
The water and the land ;
And all the trees and flowers that grow,
Were fashioned by his hand."

4th Ques. What do God's works proclaim?

Ans. " Thy works proclaim Thy glory, Lord ;
The blooming fields, the singing birds,
The tempest, and the sunny hour,
Show forth thy goodness and thy power."

5th Ques. What does the Sun teach us?

Ans. " And when the setting sun declines,
I view thee in its brilliant lines ;
Those tints so beautiful and bright,
Teach me the Author of all light."

6th Ques. Who gave all these things birth?

Ans. "There's not a star, whose twinkling light
Shines on the distant earth,
And cheers the silent gloom of night,
But mercy gave it birth."

7th Ques. Who sends the showers and the sunshine?

Ans. "There's not a cloud, whose dew distil
Upon the parched clod,
And clothe with verdure vale and hill,
That is not sent by God."

8th Ques. Is God everywhere?

Ans. "There's not a place in earth's vast round,
In ocean's depth, or air,
Where skill and wisdom are not found,
For God is everywhere."

9th Ques. Where is his love displayed?

Ans. "Around, beneath, below, above,
Wherever space extends;
There God displays his boundless love,
And power with mercy blends."

10th Ques. What is the most important of God's Works?

Ans. "I am the creature of the Lord,
He made me by his powerful word;
This body in each curious part,
Was made by his unerring art."

11th *Ques.* From whence came the spirit?

Ans. "From Him my nobler spirit came,
My soul a spark of heavenly flame,
That soul by which my body lives,
Which thinks and hopes, desires and grieves,
Is capable of endless bliss,
And worth a thousand worlds like this;
It must in joy or woe remain,
When flesh is turned to dust again."

12th *Ques.* To what then should we first attend?

Ans. "To what then should we first attend,
Or what esteem our noblest end?
Surely it must be this alone,
That God my Maker may be known."

13th *Ques.* How should we love God?

Ans. "So known, that we may love him still,
And form our actions by his will;
That he may bless us, while we live,
And when we die, our souls receive."

14th *Ques.* In what new created world will he receive us?

Ans. "Then in the world of light, and love,
With saints, and angel hosts above,
I'll dwell forever in his sight,
In perfect knowledge and delight."

SINGING.

THE SEA.

SINGING.

Praise ye the Lord.

[Pure Diamonds, p. 8.]

Ques. Who created the Sea?

Ans. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

And God called the dry *land* Earth: and the gathering together of the waters called he Seas: and God saw that *it was* good. [Gen. i. 9, 10.]

Ques. What is the Sea called?

Ans. The Deep.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. [2 Cor. xi. 25.]

Ques. What is said of its extent?

Ans. The measure thereof *is* longer than the earth, and broader than the sea. [Job. xi. 9.]

Ques. What is said of its inhabitants?

Ans. *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

There go the ships: *there is* that leviathan, *whom* thou hast made to play therein. [Psa. civ. 25, 26.]

Ques. What of its inhabitants are mentioned?

Ans. The whale.

And God created great whales. [Gen. i. 21.

The Leviathan.

Canst thou draw out leviathan with a hook? or his tongue with a cord *which* thou lettest down?

[Job xli. 1.

Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

[Psa. lxxiv. 14.

Ques. What is said of the Leviathan's power?

Ans. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

He maketh a path to shine after him; *one* would think the deep *to be* hoary.

Upon earth there is not his like, who is made without fear.

[Job xli. 31-33.

Ques. Upon whom are all these creatures of the Sea dependent?

Ans. These wait all upon thee; that thou mayest give *them* their meat in due season.

That thou givest them they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

[Psa. civ. 27-29.

RECITATION.

“Almighty Ruler of the skies,
How various are thy works! how wise!
Thy power throughout all space extends,
Sinks thro’ all depth, all height transcends.
Not earth alone beholds her shores
Enriched by thy exhaustless stores;
Alike throughout their liquid reign
The spreading seas thy gift contain.
Beneath, unnumbered fishes swarm,
Of different size, of various form;
Above, the ships incumbent ride,
Borne on the bosom of the tide.
Here, huge leviathan is seen
To sport the mighty waves between;
There, icy mountains float and roll,
Driven from seas beyond the pole.”

SINGING.

Out on the ocean sailing.

[Golden Censer, p. 98.]

Ques. What does the Psalmist say of the wonders of the Sea?

Ans. They that go down to the sea in ships, that do business in great waters;

These see the works of the Lord, and his wonders in the deep.

For he commandeth, and raiseth the stormy wind,
which lifteth up the waves thereof.

They mount up to the heaven, they go down again to
the depths: their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken
man, and are at their wit's end.

Then they cry unto the Lord in their trouble, and
he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves
thereof are still.

Then they are glad because they be quiet; so he
bringeth them unto their desired haven.

Oh, that *men* would praise the Lord *for* his good-
ness, and *for* his wonderful works to the children of
men.

[Psa. cvii. 23-31.]

RECITATION.

“They who in ships, with courage bold,
O'er swelling waves their trade pursue,
The Lord's amazing works behold,
And in the deep his wonders view.
Soon as his dread command is past,
The low'ring storm begins to rise;
It sweeps the Sea with rapid haste,
And makes the swelling billows rise.
The laboring ships borne up to heaven,
Upon the lofty waves appear;
Then down the deep abyss are driven,
Whilst every soul dissolves with fear.

They reel and stagger to and fro,
 Like men with fumes of wine oppressed;
 Nor does the skillful seaman know
 Which way to steer, what course is best.
 Then to the Lord's indulgent ear,
 Their supplications they address;
 He kindly condescends to hear,
 And frees them from their deep distress.
 He bids the storm its fury cease,
 And lays the billows calm and still;
 Then summons forth the gentle breeze,
 The seaman's wishes to fulfill.
 Oh, then, that all the earth, with me,
 Would God for all his goodness praise;
 And for the mighty works, which he
 Throughout the wondering world displays."

SINGING.

The Ship in a storm.

[Golden Chain, p. 122.]

Ques. Who shakes the Sea by his word?

Ans. For thus saith the Lord of hosts; Yet once,
 it is a little while, and I will shake the heavens, and
 the earth, and the sea, and the dry land.

[Hag. ii. 6.]

Ques. Who measures the waters thereof?

Ans. Who hath measured the waters in the hol-

low of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? [Isa. xl. 12.

Ques. Who stills it by his power?

Ans. *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

Which by his strength setteth fast the mountains; *being* girded with power:

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

[Psa. lxxv. 5, 6, 7.

Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. [Psa. lxxxix. 9.

Ques. Who dries it up by his rebuke?

Ans. Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke, I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

[Isa. l. 2.

He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

[Nam. i. 4.

Ques. Who sets its bounds?

Ans. He hath compassed the waters with bounds, until the day and night come to an end.

[Job. xxvi. 10.]

Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

When I made the cloud the garment thereof, and the thick darkness a swaddling band for it,

And brake up for it my decreed *place*, and set bars and doors,

And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

[Job. xxxviii. 8-11.]

When he prepared the heavens, I was there; when he set a compass upon the face of the depth.

[Pro. viii. 27.]

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth.

[Prov. viii. 29.]

Ques. What barrier is placed before it?

Ans. Fear ye not me? saith the Lord: will ye not tremble at my presence, which hath placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

[Jer. v. 22.]

RECITATION.

Prayer at Sea.

“Prayer may be sweet in cottage homes,
Where sire and child devoutly kneel,
While through the open casement nigh,
The vernal blossoms fragrant steal.

Prayer may be sweet in stately halls,
Where heart with kindred heart is blent,
And upward to the eternal throne
The hymn of praise melodious sent.

But he who fain would know how warm
The soul’s appeal to God may be,
From friends and native land should turn,
A wanderer on the faithless sea;

Should hear its deep imploring tone,
Rise heavenward o’er the foaming surge,
When billows toss the fragile bark,
And fearful blasts the conflict urge.

Nought, nought appears but sea and sky,
No refuge where the foot may flee;
How will he cast, O Rock divine,
The anchor of his soul on thee.”

SINGING.

The Voyage of Life.

[The Prize, p. 107.]

Ques. What Seas are mentioned in the Bible?

Ans. The Sea of Adria, or Adriatic Sea.

But when the fourteenth night was come, and we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country. [Acts xxvii. 27.

The Red Sea.

And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea: there remained not one locust in all the coast of Egypt. [Ex. x. 19.

The Sea of Joppa, sometimes called the Sea of the Philistines.

They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

[Ezra iii. 7.

And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. [Ex. xxiii. 31.

The Salt or Dead Sea.

All these were joined together in the vale of Siddim, which is the salt sea. [Gen. xiv. 3.

And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coast thereof round about.

[Num. xxxiv. 12.

The Sea of Jazer.

O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

[Jer. xlviii. 32.

The Sea of Galilee.

After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. [John vi. 1.

NOTE. It will add much to the interest of this Exercise, if brief descriptions of these seas are given by some competent person, stating the events that took place upon their waters, or near the shore, geographical peculiarities, &c. Let this be done after the recitation of each sea.

Ques. What remarkable event took place at the Red Sea?

Ans. And Moses stretched out his hand over the sea; and the Lord caused the sea to go *back*, by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

And the children of Israel went into the midst of

the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand and on their left.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand and on their left.

[Ex. xiv. 21, 22, 26-29.]

Ques. What makes the Sea of Galilee memorable?

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers of men.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left *their* nets and followed him.

[Matt. iv. 18-20.]

SINGING.

The Port of Peace.

[Silver Spray, p. 95.]

DECLAMATION.

The Sea is His, and He made it.

“The Sea is His, and He made it.” Its beauty is of God. It possesses it in richness of its own; it borrows it from earth, and air, and heaven. The clouds lend it the various dyes of their wardrobe, and throw down upon it the broad masses of their shadows, as they go sailing, and sweeping by. The rainbow leaves in it its many colored feet. The sun loves to visit it, and the moon, and the glittering brotherhood of stars; for they delight themselves in its beauty. The sunbeams return from it in showers of diamonds and glances of fire. The moonbeams find in it a pathway of silver, where they dance to and fro, with the breeze and the waves through the livelong night. It has a light too of its own, a soft and sparkling light, rivaling the stars. It harmonizes in its forms and sounds both with the night and the day. It cheerfully reflects the light, and it unites solemnly with the darkness. It imparts sweetness to the music of men, and grandeur to the thunder of heaven. “The Sea is His, and He made it.”

Ques. How are the Waves of the Sea described?

Ans. As raised up on high.

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

[Psa. lxiii. 3.]

As tossed to and fro.

And though the waves thereof toss themselves, yet can they not prevail.

[Jer. v. 22.]

As multitudinous.

The sea is come up upon Babylon: and is covered with the multitude of the waters thereof.

[Jer. li. 42.]

As mighty.

The Lord on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

[Psa. lxlili. 4.]

As violent.

And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waters.

[Acts xxvii. 41.]

As tumultuous.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress

of nations, with perplexity; the sea and the waves roaring. [Luke xxi. 25.

Raging waves of the sea, foaming out their own shame. [Jude 13.

Ques. With what is the shore of the Sea covered?

Ans. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies. [Gen. xxii. 17.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* upon the sea shore.

[1 Kings iv. 29.

For now it would be heavier than the sands of the sea. [Job vi. 3.

He rained flesh also upon them as dust, and feathered fowl like as the sand of the sea.

[Psa. lxxviii. 27.

Ques Of what are the Waves illustrative?

Ans. Of the Righteous.

Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.

[Isa. xlviii. 18.

Of Devastating Armies.

Therefore thus saith the Lord God; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

[Ezek. xxvi. 3, 4.]

Of the Unsteady.

But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed.

[James i. 16.]

Ques. Of what is the Sea illustrative?

Ans. Heavy afflictions.

When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

[Isa. xliii. 2.]

Ques. The Roaring of the Sea?

Ans. The Wicked.

And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow; and the light is darkened in the heavens thereof.

[Isa. v. 30.]

They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

[Jer. vi. 23.]

Ques. The Troubled Sea?

Ans. The wicked.

But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked.

[Isa. lvii. 20, 21.]

Ques. When Smooth?

Ans. The Peace of Heaven.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

[Rev. iv. 6.]

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

[Rev. xv. 2, 3.]

THE CHRISTIAN GRACES.

The Superintendent reads or recites :

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

Meekness, temperance : against such there is no law. [Gal. v. 22, 23.

But thou, O man of God, flee these things : and follow after righteousness, godliness, faith, love, patience, meekness. [1 Tim. vi. 11.

And besides this, giving all diligence, add to your faith virtue ; and to virtue, knowledge ;

And to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ;

And to godliness, brotherly kindness ; and to brotherly kindness, charity. [2 Peter i. 5, 6, 7.

Brotherly Kindness.

1st Scholar. Be kindly affectioned one to another with brotherly love ; in honor preferring one another. [Rom. xii. 10.

2nd. But as touching brotherly love ye need not that I write unto you : for ye yourselves are taught of God to love one another. [1 Thess. iv. 9.

3rd. Let brotherly love continue.

[Heb. xiii. 1.

4th. "Children, do you love each other?

Are you always kind and true?

Do you always do to others,

As you'd have them do to you?

Are you gentle to each other,

Are you careful day by day,

Not to give offence by actions,

Or by anything you say?"

5th. "Little children, love each other,

Never give another pain;

If your brother speaks in anger,

Answer not in wrath again.

Be not selfish to each other,

Never spoil another's rest;

Strive to make each other happy,

And you will yourself be blessed."

6th. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all *men* know that ye are my disciples, if ye have love one to another. [John xiii. 34, 35.]

All the class repeat together :

As Christ has commanded,

We'll constantly try

Our schoolmates to please,

And ourselves to deny.

From our own little pleasures
A trifle we'll spare,
To gladden their hearts,
And lighten their care.

SINGING.

Love one another.

[The Prize, p. 170, 171.]

Longsuffering.

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[Rom. ii. 4.]

What if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.

[Rom. ix. 22.]

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. [1 Pet. iii. 20.]

And account that the longsuffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. [2 Peter iii. 15.]

Howbeit, for this cause I obtained merey, that in me first, Jesus Christ might shew forth all long-

suffering, for a pattern to them which should hereafter believe on him to life everlasting.

[1 Tim. i. 16.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. [2 Pet. iii. 9.

But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. [Psa. lxxxvi. 15.

Goodness.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. [Gal. v. 22.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. [Ex. xxxiii. 19.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. [Psa. xxiii. 6.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

[Rev. xxvii. 13.

Oh, how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

[Psa. xxxi. 19.]

Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

[Psa. lii. 1.]

Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

[Psa. lxxv. 4.]

I will mention the loving kindness of the Lord, *and* the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

[Isa. lxxiii. 7.]

Mercy.

For he saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. [Rom. ix. 15.]

And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

[Rom. xv. 9.]

Even so have these also now not believed, that through your mercy they also may obtain mercy.

[Rom. xi. 31.]

For God hath concluded them all in unbelief, that he might have mercy upon all.

[Rom. xi. 32.]

Therefore, seeing we have this ministry, as we have received mercy, we faint not.

[2 Cor. iv. 1.]

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[Titus iii. 5.]

For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

[James ii. 13.]

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

[James v. 11.]

Temperance.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

[Acts xxiv. 25.]

And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

[1 Cor. ix. 25.]

Meekness, temperance; against such there is no law. [Gal. v. 23.]

But a lover of hospitality, a lover of good men, sober, just, holy, temperate. [Titus i. 8.]

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

[Titus ii. 2.]

And to knowledge, temperance. [2 Pet. i. 6.]

Gentleness.

Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you.

[2 Cor. x. 1.]

And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient.

[2 Tim. ii. 24.]

To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

[Titus iii. 2.]

Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

[1 Pet. ii. 18.]

But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy.

[Jas. iii. 17.]

Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. [Psa. xviii. 35.]

Knowledge.

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. [Eph. iii. 19.]

In whom are hid all the treasures of wisdom and knowledge. [Col. ii. 3.]

Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed. [1 Sam. ii. 3.]

And they say, How doth God know? and is there knowledge in the Most High? [Psa. lxxiii. 11.]

Such knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it. [Psa. cxxxix. 6.]

Day unto day uttereth speech, and night unto night sheweth knowledge. [Psa. xix. 2.]

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. [Jer. iii. 15.]

Forbearance.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Or despisest thou the riches of his goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

[Rom. ii. 3, 4.

Whom God hath sent forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

[Rom. ii. 25.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. [Col. iii. 13

Hope.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, *then* do we with patience wait for *it*. [Rom. viii. 24, 25.

And every man that hath this hope in him, purifieth himself, even as he is pure. [1 John iii. 3.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

[Psa. xxxi. 24.

Behold, the eye of the Lord *is* upon them that fear him, upon them that hope in his mercy.

[Psa. xxxiii. 18.

And now, Lord, what wait I for? my hope *is* in thee.

[Psa. xxxix. 7.

Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.

[Psa. xlii. 5.]

For thou *art* my hope, O Lord God: *thou art* my trust from my youth.

[Psa. lxxi. 5.]

I wait for the Lord, my soul doth wait, and in his word do I hope.

My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning.

Let Israel hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption.

[Psa. cxxx. 5, 6, 7.]

The Lord taketh pleasure in them that fear him, in those that hope in his mercy. [Psa. cxlvii. 11.]

The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.

[Pro. x. 28.]

Forgiveness.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

[Matt. v. 38-42.]

For, if ye forgive men their trespases, your heavenly father will also forgive you.

But, if ye forgive not men their trespases, neither will your father forgive your trespases.

[Matt. vi. 14, 15.]

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

[Luke vi. 37.]

Take heed to yourselves: If thy brother trespass against thee, rebuke him, and if he repent, forgive him.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

[Luke xvii. 3, 4.]

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

[Eph. i. 7.]

And be ye kind, one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

[Eph. iv. 32.]

Righteousness.

But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

[Acts x. 35.]

Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference. [Rom. iii. 22.]

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. [Rom. iv. 6.]

And he received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. [Rom. iv. 11.]

Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. [2 Cor. ix. 10.]

I do not frustrate the grace of God: for if righteousness *come* by the Law, then Christ is dead in vain. [Gal. ii. 21.]

Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness. [Eph. vi. 14.]

And the fruit of righteousness is sown in peace,
of them that make peace. [Jas. iii. 18.]

Godliness.

For Kings, and for all that are in authority, that
we may lead a quiet and peaceable life in all godli-
ness and honesty. [1 Tim. ii. 2.]

And without controversy, great is the mystery of
godliness: God was manifest in the flesh, justified in
the Spirit, seen of Angels, preached unto the Gen-
tiles, believed on in the world, received up into
glory. [1 Tim. iii. 16.]

If any man teach otherwise, and consent not to
wholesome words, *even* the words of our Lord Jesus
Christ, and to the doctrine which is according to
godliness. [1 Tim. vi. 3.]

Perverse disputings of men of corrupt minds, and
destitute of the truth, supposing that gain is godli-
ness: From such withdraw thyself.

But godliness with contentment is great gain.

[1 Tim. vi. 5, 6.]

But thou, O man of God, flee these things; and
follow after righteousness, godliness, faith, love, pa-
tience, meekness. [1 Tim. vi. 11.]

Having a form of godliness, but denying the
power thereof: from such turn away.

[2 Tim. iii. 5.]

According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue. [2 Pet. i. 3.]

Seeing then that all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation, and godliness.

[2 Pet. iii. 11.]

Meekness.

Now I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent, am bold toward you.

[2 Cor. x. 1.]

What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?

[1 Cor. iv. 21.]

Put on therefore, (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. [Col. iii. 12.]

To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

[Titus iii. 2.]

Brethren, if a man be overtaken in a fault: ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

[Gal. vi. 1.]

Who is a wise man, and endued with knowledge

among you? let him shew out of a good conversation his works with meekness of wisdom. [Jas. iii. 13.

But sanctify the Lord God in your hearts, and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. [1 Pet. iii. 15.

With all lowliness and meekness, with longsuffering, forbearing one another in love. [Eph. iv. 2.

Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

[Jas. i. 21.

In meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

[2 Tim. ii. 25.

Love.

As the Father hath loved me, so have I loved you : continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. [John xv. 9, 10.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another.

[Rom. xv. 9, 10.

Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law. [Rom. xiii. 10.]

For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. [Gal. v. 6.]

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not, knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. [1 John iv. 7-12.]

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also.

[1 John iv. 20, 21.]

Charity.

Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

And though I have *the gift* of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, *and is* kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I under-

stood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

[1 Cor. xiii. 1-13.

Peace.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

[John xiv. 27.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

[John xvi. 33.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

[Rom. v. 1.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.

[2 Cor. xiii. 11.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

Having abolished in his flesh the enmity, *even* the

law of commandments *contained* in Ordinances, for to make in himself, of twain, one new man, so making peace. [Eph. ii. 14, 15.]

And the fruit of righteousness is sown in peace, of them that make peace. [Jas. iii. 18.]

Joy.

For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost. [Rom. xiv. 17.]

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

[Rom. xv. 13.]

Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

[2 Cor. i. 24.]

And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all. [2 Cor. ii. 3.]

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. [1 Thess. i. 6.]

My brethren, count it all joy when ye fall into divers temptations. [Jas. i. 2.]

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it

with joy, and not with grief: for that *is* unprofitable for you. [Heb. xiii. 17.]

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

[1 Pet. iv. 13.]

Whom, having not seen, ye love, in whom though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory. [1 Pet. i. 8.]

And these things write we unto you, that your joy may be full. [1 John i. 4.]

Patience.

Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders, and mighty deeds. [2 Cor. xii. 12.]

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. [Titus ii. 2.]

That ye be not slothful, but followers of them who through faith and patience inherit the promises.

[Heb. vi. 12.]

For ye have need of patience, that after ye have done the will of God ye might receive the promise.

[Heb. x. 36.]

Wherefore, seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience unto the race that is set before us.

[Heb. xii. 1.]

Knowing *this*, that the trying of your faith worketh patience.

But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

[Jas. i. 3, 4.]

Be patient, therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. [Jas. v. 7, 8.]

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy. [Jas. v. 10, 11.]

Faith.

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place: and it shall remove, and nothing shall be impossible unto you.

[Matt. xvii. 20.]

Jesus answered, and said unto them, Verily, I say unto you, if ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but

also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the Sea, it shall be done. [Matt. xxi. 21.]

And Jesus answering, saith unto them, Have faith in God. [Mark xi. 22.]

When Jesus heard these things, he marvelled at him, and turned him about, and said unto them that followed him, I say unto you, I have not found so great faith, no, not in Israel. [Luke vii. 9.]

For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith. [Rom. i. 17.]

Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. [Rom. iii. 30.]

But before faith came, we were kept under the Law, shut up unto the faith, which should afterwards be revealed. [Gal. iii. 23.]

Holding faith, and a good conscience, which some having put away, concerning faith, have made shipwreck. [1 Tim. i. 19.]

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the Elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. [Heb. xi. 1-3.]

Beloved, when I gave all diligence to write unto you of the common salvation: it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the Saints. [Jude 3.

Virtue.

Finally, brethren, whatsoever things *are* true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report: if there be any virtue, and if there be any praise, think on these things. [Phil. iv. 8.

Holding the mystery of the faith in a pure conscience. [1 Tim. iii. 9.

Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

[Titus i. 15.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world. [Jas. i. 27.

According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to grace and virtue:

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge.

[2 Pet. i. 3, 4, 5.]

Superintendent recites :

For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

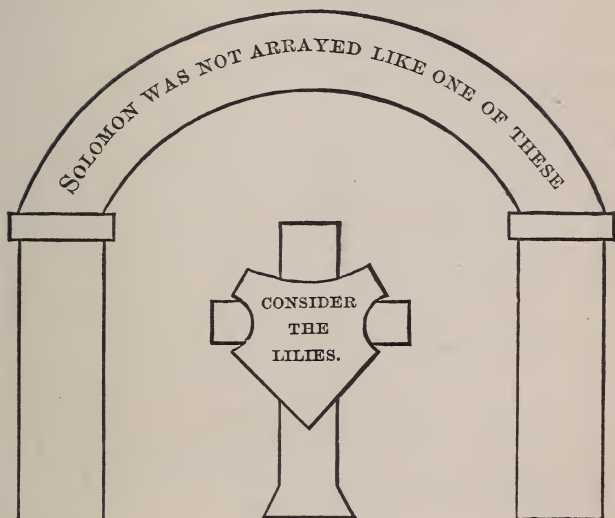
Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though we know *them*, and be established in the present truth.

[2 Pet. i. 8-12.]

CONSIDER THE LILIES.



DIRECTIONS. Arrange a Cross and Shield similar to plan given above; over the Cross place an Arch. This Arch should be made of wood, and covered with evergreen and flowers; place on the Arch the motto, "Solomon was not arrayed like one of these." These letters may be made of card-board and covered with fancy paper, or with flowers. Provide letters for the motto, "Consider the Lilies," in the same way, taking care to have wires on the back of each letter to fasten it on to the shield. The Cross

may be made of wood, trimmed with evergreen and flowers to correspond with the Arch; the Shield is to be of white card-board, with a row of leaves and flowers on the edge to give a finish to the design; small holes should be pierced on the surface of the Shield to receive the wires on the back of the letters. Recite the Exercises in the same manner as other motto exercises are recited. The size of the Arch and Shield will depend upon the height of the church or chapel where it is used.

THE EXERCISE.

SINGING.

The Sweet Voice.

[Royal Diadem, p. 4.

RECITATION.

1st Scholar.

The Lesson of the Flowers.

“Of all things beautiful and bright,
In this rich world of ours,
God gives us naught for our delight,
More lovely than the flowers.

He plants them with unsparing hand,
Alike to great and small;
They bloom about the happy land,
To give delight to all.

Each has its proper beauty ; those
That make the garden gay,
And the neglected weed that grows
Beside the common way.

And oft our pathway, lone and rough,
They cheer with glowing hue ;
And, as if this were not enough,
God gives them perfume too.

And well from this might we discern
His mercies and his power ;
But more than this, he bids us learn
A lesson from each flower."

C

2nd Scholar. Flowers teach us the *Lesson of
Charity.*

Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ;

Rejoiceth not in iniquity, but rejoiceth in the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

[1 Cor, xiii. 4, 5, 6, 7.

“The sweet Geranium speaks to us
A lesson of blest charity.
It hideth not its pretty bloom,
Nor pocketeth its sweet perfume;
To all its store it freely gives,
And still increaseth while it lives.”

Places C on the Shield.

O

3rd Scholar. Flowers teach us of the *Omnipotence of God.*

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. [Matt. xix. 26.

“I asked the flowers in the soft spring time,
Wherefore they smiled in their youthful prime,
When the stormy days so soon would come,
That would blight forever their beauty and bloom?
The sweet flowers answered, ‘Each day renews
On our leaves the sunshine that dries the dew;
Why should we not smile? Till now we have thriven,
And the sunshine and dew are both from heaven.’”

Places O on the Shield.

N

4th Scholar. Flowers teach us of the *Need of God's Care.*

Therefore I say unto you, Take no thought for

your life, what ye shall eat or what ye shall drink;
nor yet for your body, what ye shall put on. Is not
the life more than meat, and the body more than
raiment?

Behold the fowls of the air: for they sow not,
neither do they reap, nor gather into barns; yet
your heavenly Father feedeth them. Are ye not
much better than they? [Matt. vi. 25, 26.]

“It grew within the graded path,
From blade to bud and flower,
Nor reeked it of the thoughtless foot,
That passed it every hour.

It ope'd its petals to the air,
And blushed its beauty out,
Like infants bursting into life,
Unknowing fear or doubt.

Oh, tiny flower, so fair and sweet,
A thousand fears I feel,
Lest all thy loveliness be crushed
Beneath some cruel heel.

Yet who has kept thee, still can keep,
In spite of every fear;
And while the tramping feet are round,
His shielding hand is near.

Dear flower, so trustful and so fair,
 My holy teacher be,
 That who has guarded thee so long,
 Can be a guard to me."

Places N on the Shield.
 S

5th Scholar. Flowers teach us the *Lesson of Simplicity.*

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

[2 Cor. xi. 3.

"In the snow-drop you may see
 The beauty of simplicity.
 It seeketh not the busy streets,
 But loves to dwell in wildwood sweet,
 With May-flower, moss, and willows tall,
 The fairest flower among them all."

Places S on the Shield.

I

6th Scholar. Flowers teach us of the *Immortality of God.*

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

[Jas. i. 17.

"Our outward life demands them not,
 Then wherefore had they birth?
 To minister delight to man,
 To beautify the earth;
 To comfort man, to whisper hope,
 Whene'er his faith is dim,
 For who so careth for the flowers,
 Will care much more for him."

Places I on the Shield.

D

7th Scholar. Flowers teach us our *Depend-*
ence on God.

Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek :)
 for your heavenly Father knoweth that ye have need
 of all these things. [Matt. vi. 31, 32.

"We thank thee, Father, thou hast given
 Bright flowers on earth, and flowers in heaven,
 Whose loving care is over all,
 From angels high to children small;
 Dear Saviour, may we ever be
 Faithful followers of thee."

Places D on the Shield.

E

8th Scholar. Flowers teach us of *Earnestness*.

Whatsoever thy hand findeth to do, do it with thy
might. [Eccle. ix. 10.]

“Half ankle deep the moul lay black,
Where the rugged trees reached low,
When a silvery flower broke up the crest,
And waved its head of snow.

The dewes fell in its heart that night,
As it bloomed on the leafy world;
Out alone, 'neath the summer stars,
It opened its heart of pearl.

No human eye beheld it there,
For it faded, alas, unseen;
And only a little frosted stem
Remained where the flower had been.

But the woodland flower passed not away,
Till its mission was well complete;
For it left to the world as it meekly died,
Its deathless sacred sweet.

And an earnest life, though its realm be small,
Its influence will leave behind;
Will leave to the world a fragrance pure,
That is left for all mankind.”

Places E on the Shield.

R

9th Scholar. Flowers teach us *Refinement*.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becoming saints ;

Neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks. [Eph. v. 3, 4.

“The earth, all light and loveliness,

In summer’s golden hours,

Smiles in her bridal vesture clad,

And crowned with flowers.

So radiantly beautiful,

So like to heaven above,

We scarce can deem more fair

That world of peace and love.”

Places R on the Shield.

SINGING.

Why do Lovely Flowers bloom?

[Golden Rule, p. 139.

T

10th Scholar. Flowers teach us the lesson of
True Riches.

Lay not up for yourselves treasures upon earth,

where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is, there will your heart be also. [Matt. vi. 19, 20, 21.]

“Read in the golden daffodil
True riches that your heart may fill.
Not sordid wealth that clogs the soul,
To be cast off to reach the goal;
But treasures laid away in heaven,
Of good deeds done, and sins forgiven.”

Places T on the Shield.

H

11th Scholar. Flowers teach us the lesson of
Humility.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. [Matt. xxiii. 12.]

“In the violet you see
The lesson of humility.
Christ was humble; when on earth
The manger was his place of birth.

Oh, let us all be like him,
So humble, meek, and free from sin."

Places H on the Shield.

E

12th Scholar. Flowers teach us *Encouragement*.

Be thou faithful unto death, and I will give thee
a crown of life. [Rev. ii. 10.

"In the flowers sweet we find
A lesson you must bear in mind.
Hope on, though dreary be the storm,
Behind the cloud the sun shines warm.
Fear not, though sad may be your plight,
Look up to God, he'll make it right."

Places E on the Shield.

L

13th Scholar. Flowers teach us of *Life's Brevity*.

Man that is born of a woman is of few days, and
full of trouble.

He cometh forth like a flower, and is cut down :
he fleeth also as a shadow, and continueth not.

[Job xiv. 1, 2.

"I love to gaze upon a flower,
Though 'tis a fragile thing,
That blooms in beauty for an hour,
But soon is withering.

Sweet emblem of life's brevity,
 I'll prize thee evermore,
 For silently it teaches me
 Jehovah to adore."

Places L on the Shield.

I

14th Scholar. Flowers teach us of our *Immortality*.

But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. [Eccle. xi. 8.

"Thus breathes the bright Amaranth to the pale weepers,
 Who bend in a cloud of their agony round:
 Oh, let the gloomy cypress sigh,
 Oh, let the sad winds sweep,
 Where they may think that evermore
 The loved and lost ones sleep.
 But I for them a brighter lot,
 Type of my deathless glow,
 A sphere that holds the immortal soul,
 Freed from all mortal woe."

Places I on the Shield.

L

15th Scholar. Flowers teach us of the *Love of God*.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

[John iii. 16.]

He that loveth not, knoweth not God; for God is love.

[1 John iv. 8.]

“Now learn the lesson of the rose,
That everywhere in beauty grows;
The love of God it speaks to all,
From seraphs high to children small,—
The love that’s boundless as the sky,
Extensive as Infinity.”

Places L on the Shield.

I

16th Scholar. Flowers *Instruct* us.

Enter not into the path of the wicked, and go not in the way of evil men.

“Not a tree,
A plant, a leaf, a blossom, but contains
A folio volume. We may read, and read,

And read again, and still find something new,
Something to please, and something to instruct."

Places I on the Shield.

E

17th Scholar. Flowers teach us of the *Ever-*
watchful care of God.

Are not two sparrows sold for a farthing? and
one of them shall not fall on the ground without
your Father.

But the very hairs of your head are all numbered.

Fear ye not, therefore, ye are of more value than
many sparrows. [Matt. x. 29, 30, 31.

"God careth for the flowers,
He guards them day by day,
The rich perfume they offer up,
By Him are mingled in each cup,
To him they rise alway.

God careth for the flowers,
The subtle robes and bright,
That fit the growth of bud and flower,
By Him are woven every hour,
With viewless shuttle's flight."

Places E on the Shield.

S.

18th Scholar. Flowers teach us *Sympathy*
with one another.

Bear ye one another's burdens, and so fulfill the
law of Christ.

"The enameled earth, that from her verdant breast
Lavished spontaneously ambrosial flowers,
The very sight of which can soothe to rest
A thousand cares, and charm our sweetest hours."

Places S on the Shield.

SINGING.

Song of the Lilies.

[Golden Censer, p. 114.]

19th Scholar. And why take ye thought for rai-
ment? Consider the lilies of the field, how they
grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in
all his glory was not arrayed like one of these.

[Matt. vi. 28, 29.]

20th Scholar.

"Consider ye the lilies of the field!

They do not spin

From all the yellow grains of sand

The fibres thin,

And lay them by, with careful hand,
In their bright chalices of light,
To bleach out pure and white,
Among the cleansing drops of rain.

Consider ye the lilies of the field!

They do not toil
To gather up the grains of nourishment
From out the soil,
And drink the rains that heaven has sent,
To let the cool refreshment of it be,
And gather up the animalcule,
To fill the maw of some great hungry beast!"

21st Scholar.

"Consider ye the lilies of the field!

They sit all day
Among the carpetings of emerald grass
Beside the way,
And watch the busy ants and beetles pass,
And see the birds bring grasses for their nest,
To build themselves a place of rest.
They watch the cheerful, singing bees
Make sweet the hearts of dead, decayed trees.

Consider ye the lilies of the field!

They ever wear,
Upon each graceful, slender form,
Garments all fair;

Fair as the fairest morn, and snug and warm ;
Clear as the silver clearness of the moon,
And golden with the glory of the noon.
The jewels of their neck must all have been hid
away

In the same casket with the bow of day,
And caught the splendor of their deep dyes there,
These prisms sparkle forth so bright and rare.
In all his royal glory Solomon the king
Had not a robe as bright as these they bring
To deck with beauty Palestine's green field."

22nd Scholar.

"Consider ye the lilies of the field !

They know no need,
Although their jeweled fingers toil not,
For He doth feed

And clothe them with His hand : lilies are not forgot.
And if He cares for blossoms of the grass,
That spring up in a day, and quickly pass
As stubble to the oven's burning flame,
Shall He not care for those who bear His name ?
Shall He not care for those whom He redeems ?
Although the blessing of His presence seems
Hidden behind the clouds a little while,
You will behold the morning of His smile ;
For He who cares for lilies of the field,

Opens His hand to feed, and clothe, and bless,
O ye faithless!"

SINGING BY SCHOOL AND CONGREGATION.

God our Guardian.

[Tune, Arlington.]

On God we build our sure defense ;
In God our hopes repose ;
His hand protects our varying life,
And guards us from our foes.

Our minds shall be serene and calm,
Like Siloa's peaceful flood,
Whose soft and silver streams refresh
The city of our God.

The Commandments.

- 1st. Thou shalt have no gods but me ;
- 2nd. Before no idol bow the knee.
- 3rd. Take not the name of God in vain,
- 4th. Nor dare the Sabbath day profane.
- 5th. Give both thy parents honor due ;
- 6th. Take heed that thou no murder do.
- 7th. Abstain from words and deeds unclean,
- 8th. Nor steal though thou art poor and mean,
- 9th. Nor make a willful lie, and love it ;
- 10th. What is thy neighbor's, dare not covet.

BREVITY OF LIFE.

NOTE. This Exercise is designed for the younger portion of the Sabbath-school, and should be recited in the same manner as Exercise, "God's Works." The selections for singing are left for the leader to decide upon.

SINGING.

1st Ques. What is Life?

Ans. "Life is a narrow span,
A short, uncertain day;
And if we reach the age of man,
It soon will pass away;
We may, for aught we know,
This hour the summons hear,
To call us where the wicked go,
Or where the saints appear."

2nd Ques. Since life is so uncertain, what is evident?

Ans. "Think, oh, my soul, how much depends
On the short period of to-day;
Shall time, which heaven in mercy lends,
Be negligently thrown away?"

3rd Ques. What is said of the strait and narrow row way?"

Ans. "There is a path that leads to God,
All others go astray;
Narrow but pleasant is the road,
And Christians love the way."

4th Ques. To what place does it lead?

Ans. "It leads straight through this world of sin,
And dangers must be passed;
But those who boldly walk therein,
Will come to heaven at last."

5th Ques. What is said of the other path?

Ans. "But the broad road where thousands go,
Lies near and opens fair,
And many turn aside, we know,
To walk with sinners there."

6th Ques. In order to walk in the narrow way
what should we do?

Ans. "Strive, for the way is strait
In which the Saviour trod,
And narrow is the gate
That leadeth up to God.

Strive, for there are but few
Who find the living way,
Strive, 'ere life's setting sun
Shall set in thickest gloom."

7th Ques. Who will help us, if we strive aright?

Ans. "Ask; mercy shall be given,
Seek, as for hidden gold;
Knock, and the Lord of heaven
The gate will wide unfold."

8th Ques. To whom should we look for forgiveness?

Ans. "'Tis Jesus, who'll our sins forgive,
Oh, haste, before him fall;
For us he died, that we might live,
And endless pleasures know."

9th Ques. What did our Saviour do to atone for our sins?

Ans. "To save our souls from pains unknown,
He freely offered up his own;
That sinners who condemned stood,
Might find salvation in his blood."

10th Ques. What kind of a death did he suffer?

Ans. "Nailed to the cross, with torturing smart,
While anguish racked his tender heart,
See by the hand of wicked men,
The Lord of Life and Glory slain."

11th Ques. In view of his great suffering for us, what should we do?

Ans. "Lamb of God, we fall before thee,
Humbly trusting in thy cross,
That alone be all our glory,
All things else we count but loss."

12th Ques. If we trust in him, what assurance of his forgiveness do we have?

Ans. "Jesus gives us true repentance,
By his spirit sent from heaven;
Jesus whispers this sweet sentence,
'Son, thy sins are all forgiven.'"

13th Ques. What will he give us?

Ans. "Faith he'll give us to believe him,
Grateful hearts his love to praise;
Want we wisdom? he must give it,
Hearing ears, and seeing eyes."

14th Ques. What will they find, who learn of Him?

Ans. "They shall find rest, who learn of him,
He's of a meek and lowly mind;
But passion rages like the sea,
And pride is restless as the wind."

15th Ques. What is the condition of those who follow Him?

Ans. "Blest is the man whose shoulders take
His yoke, and bear it with delight,
His yoke is easy to the neck,
His grace will make the burden light."

16th *Ques.* What should we always keep in view?

Ans. "Lord, if our days must fly,
We'll keep their end in sight;
We'll spend them all in wisdom's way,
And let them speed their flight."

17th *Ques.* How may we be kept in wisdom's ways?

Ans. "Approach my soul to wisdom's gate,
Approach without delay;
No one who watches there, and waits,
Shall e'er be turned away."

18th *Ques.* When is the accepted time?

Ans. "'Tis folly and a crime,
To put religion by;
Nor now is the accepted time,
To-morrow we may die."

19th *Ques.* What should be the object and chief end of our lives?

Ans. "Sure it consists in this alone;
That God my Maker may be known;
So known, that I may love him still,
And form my actions by his will."

20th *Ques.* In view of the uncertainty of life, and the necessity of a preparation for death, what should our prayer be?

Ans. "Lord of my life, inspire our hearts
With heavenly ardor, peace divine;
Nor let thy presence e'er depart,
For strength, and life, and death are thine."

SINGING.

DEATH.

*Is there not an appointed time to man upon earth?
are not his days also like the days of a hireling?*

[Job. vii. 1.

Man *that is* born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down:
he fleeth also as a shadow, and continueth not.

[Job xiv. 1, 2.

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

Turn from him, that he may rest, till he shall accomplish, as a hireling, his day. [Job xiv. 5, 6.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in the earth, and the stock thereof die in the ground;

Yet through the scent of water it will bud, and bring forth boughs like a plant.

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

[Job xiv. 7, 8, 9, 10.]

As the waters fall from the sea, and the flood decayeth and drieth up;

So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

[Job xiv. 11, 12.]

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

[Job xiv. 14.]

When a few years are come, then I shall go the way whence I shall not return.

[Job xvi. 22.]

For I know that thou wilt bring me to death, and to the house appointed for all living.

[Job xxx. 23.]

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?

[Psa. lxxxix. 48.]

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

[Eccle. viii. 7.]

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

[Eccle. xi. 6, 7.]

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the field:

The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass.

[Isa. xl. 6, 7.]

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

[1 Cor. xv. 53-56.]

“Leaves have their time to fall,

And flowers to wither at the north-wind’s breath,
And stars to set,—but all,

Thou hast all seasons for thine own, O Death.

Day is for mortal care,

Eve, for glad meetings round the joyous hearth,
Night, for the dreams of sleep, the voice of prayer;
But all for thee, thou mightiest of earth.

Youth and the opening rose

May look like things too glorious to decay,
And smile at thee,— but thou art not of those
That wait the ripen'd bloom to seize their prey.

We know when moons shall wane,

When summer birds from far shall cross the sea,
When autumn's hue shall tinge the golden grain —
But who shall teach us when to look for thee?

Is it when spring's first gale

Comes forth to whisper where the violets lie?
Is it when roses in our path grow pale? —
They have one season — all are ours to die.

Thou art where billows foam,

Thou art where music melts upon the air;
Thou art around us in our peaceful home,
And the world calls us forth — and thou art there.

Thou art where friend meets friend,

Beneath the shadow of the elm to rest —
Thou art where foe meets foe, and trumpets rend
The skies, and swords beat down the princely
crest.

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set,— but all,
Thou hast all seasons for thine own, O Death."

THE PREPARATION FOR DEATH.

So teach us to number our days, that we may apply our hearts unto wisdom. [Psa. lxl. 12.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

[Eccle. ix. 10.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

[Matt. xxiv. 43, 44.

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the Lord when

he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

[Luke xii. 35, 36, 37.]

So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. [1 Cor. i. 7.]

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. [2 Cor. iv. 18.]

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. [Phil. iii. 20.]

For the grace of God, that bringeth salvation hath appeared to all men.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. [Titus ii. 11, 12.]

Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. [Titus ii. 13.]

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. [1 Pet. iv. 7.]

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. [2 Pet. iii. 11.]

God is in Heaven.

Dialogue for two little girls.

1st.

God is in heaven — can he hear
A feeble prayer like mine?

2nd.

Yes, little child, thou need'st not fear,
He listeneth to thine.

1st.

God is in heaven — can he see
When I am doing wrong?

2nd.

Yes, that he can ; he looks at thee
All day, and all night long.

1st.

God is in heaven — would he know
If I should tell a lie?

2nd.

Yes, if thou said'st it very low,
He'd hear it in the sky.

1st.

God is in heaven — does he care,
Or is he good to me?

2nd.

Yes, all thou hast to eat or wear,
'Tis God that giveth thee.

1st.

God is in heaven — can I go
To thank him for his care?

2nd.

Not yet; but love him here below,
And he will see it there.

1st.

God is in heaven — may I pray
To go there when I die?

2nd.

Yes, love, be good, and then one day
He'll call thee to the sky.

The Lord's Prayer.

Our Father in heaven,
We hallow thy name:
May thy kingdom holy
On earth be the same.

Oh, give to us daily
Our portion of bread ;
It is from thy bounty
That all must be fed.

Forgive our transgressions,
And teach us to know
That humble compassion
Which pardons each foe.

Keep us from temptations,
From weakness and sin ;
And thine be the glory
Forever — Amen.

Little Prayer.

Gentle Jesus, meek and mild,
Look upon a little child ;
Pity my simplicity,
Suffer me to come to thee.

Fain I would to thee be brought,
Gracious God, forbid it not ;
In the kingdom of thy grace,
Give a little child a place.

THE TWO WAYS.

NOTE. If desired, this Exercise may be used for class recitations, by giving the answers to each question to a class, and when the question is asked by the Superintendent, the class is to arise together, and each one recite in turn, the Scripture references given in answer. For this purpose, Scripture references are given, so that it can be used, if wished for, in this manner.

THE EXERCISE.

SINGING.

Ask for the old path.

[Royal Diadem, p. 36.]

In what two ways are all of the human family naturally going?

Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

Because strait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

[Matt. vii. 13, 14.]

To what place does the strait and narrow way lead?

“Think’st thou ’mid flowery fields it lies,
The path thine eager spirit tries,
Where faith and hope have striven?
Think’st thou the skies are always clear,
That love and joy are always near
The path that leads to heaven?

And sweetly, in the narrow way,
Must dear ones greet thee day by day?
Ah, no! by tempests driven,
The storm clouds hover o’er thy path,
Which seems to thee the way of wrath,
The path that leads to heaven.

And graves are there, and sighs and tears,
And sickness with its train of fears,
And hearts with anguish riven;
And martyrs’ blood and dying groans,
And dark with woes the world disowns,
The path that leads to heaven.

Yes, ’tis the way, the way to God,
The way by ancient worthies trod,
Where they have fought and striven,
The way Christ opened when he died;
And shall we fear the path he trod,
The path that leads to heaven?”

To what place does the broad way lead?

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away.

For they sleep not, unless they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

For they eat the bread of wickedness, and drink the wine of violence.

But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

[Prov. iv. 14-19.]

Into which of these two paths do all naturally enter?

The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, there is none that doeth good.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

[Psa. xiv. 1, 2, 3.]

Jer. vi. 15, 16.—Psa. x. 4, 7, 13.—Psa. xii. 8.

SINGING.

Which Way?

[Pure Gold, p. 132.]

Who may be said to be going in the broad way?

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

[Rom. i. 29-32.

Rom iii. 10-18.—1 Cor. vi. 9, 10.

RECITATION.

“Destruction’s dangerous road,

What multitudes pursue;

While that which leads the soul to God,

Is known or sought by few.

Believers find the way,

Through Christ the living gate;

But those who hate this holy way,

Complain it is too strait.

If self must be denied,

And sin no more caressed,

They rather choose the way that’s wide,

And strive to think it best.

Encompassed by a throng,
 On numbers they depend,
 They say so many can't be wrong,
 And miss a happy end.

But hear the Saviour's word,
 Strive for the heavenly gate;
 Many will call upon the Lord,
 And find their cries too late."

What is the danger of going in the broad way?

How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! *God* distributeth sorrows in his anger.

They are as stubble before the wind, and as chaff that the storm carrieth away. [Job xxi. 17, 18.

Psa. xxxiv. 16.—Pro. i. 31.—Isa. xlviii. 22.—Eccle. viii. 13.—Jer. xxiii. 12.—Rom. iii. 16, 17.—Rom. viii. 13.—Heb. x. 31.—Psa. cxxv. 5.

To what will the broad way lead those who walk therein?

Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them their desert.

Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up. [Psa. xxviii. 4, 5.

Job xxi. 29, 30.—Job xxxi. 2, 3.—Psa. xxxvii. 1, 2, 38.—Mal. iv. 1.—Matt. xxv. 41.—2 Thess. i. 7, 8, 9.

SINGING.

The Good Old Way.

[Pure Gold, p. 18.

Who may be said to be going in the narrow way?

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

[Rev. vii. 13, 17.

What is the narrow way sometimes called?

Wisdom's way.

What is said of Wisdom's way?

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

I have taught thee in the way of wisdom; I have led thee in right paths. [Prov. iv. 7-11.

Prov. iii. 13-18.—Prov. iii. 21-26.—Prov. viii. 33-36.

What is said of those who walk in this narrow way?

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. [Psa. i. 1, 2, 3.

What difficulties are in the way of sinners entering this way?

Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever.

[1 John ii. 15, 16, 17.

Gal. iii. 10.—John v. 40.—Gen. iii. 22.

How have they been removed?

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Which he shed on us abundantly through Jesus Christ our Saviour;

That being justified by his grace, we should be made heirs according to the hope of eternal life.

[Titus iii. 5, 6, 7.

1 John v. 3, 4, 5.—Heb. x. 19, 20.—Gal. iii. 13.

SINGING.

Just as I am, without one plea.

[Vestry Melodies, p. 110.

What must we do in order to keep in the narrow way?

For though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds:)

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

[2 Cor. x. 3-6.

1 Tim. i. 18, 19.—1 Tim. vi. 12.

What enemies do we have to encounter?

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

[Eph. vi. 12.

Eph. vi. 13-20.

RECITATION.

The Good Old Way.

“Lift up your heads, Immanuel’s friends,
And taste the pleasure Jesus sends;

Let nothing cause you to delay,
But hasten on in the Good Old Way.

Our conflicts here, though great they be,
Shall not prevent our victory ;
If we but watch, and strive, and pray,
Like soldiers on the Good Old Way

Though Satan may his power employ,
Our peace and comfort to destroy ;
Yet never fear, we'll win the day,
And praise, and sing the Good Old Way.

Oh, Good Old Way, how good thou art !
May none of us from thee depart ;
But may our actions always say
We're going home in the Good Old Way."

School and Congregation rise and sing.

"Broad is the road that leads to death,
And thousands walk together there ;
But wisdom shows a narrow path,
With here and there a traveler.

'Deny thyself, and take thy cross,'
Is the Redeemer's great command ;
Nature must count her gold but dross,
If she would gain this heavenly land."

GOOD AND EVIL.

When I looked for good, then evil came *unto me*:
and when I waited for light, there came darkness.

[Job. xxx. 26.]

The eyes of the Lord are in every place, beholding
the evil and the good.

[Prov. xv. 3.]

Whoso rewardeth evil for good, evil shall not depart from his house.

[Prov. xvii. 13.]

Woe unto them that call evil good, and good evil;
that put darkness for light, and light for darkness;
that put bitter for sweet, and sweet for bitter!

[Isa. v. 20.]

Whether it be good, or whether it be evil, we will
obey the voice of the Lord our God, to whom we
send thee; that it may be well with us, when we
obey the voice of the Lord our God.

[Jer. xlii. 6.]

Seek good, and not evil, that ye may live: and so
the Lord, the God of hosts, shall be with you, as ye
have spoken.

[Amos v. 14.]

If ye then, being evil, know how to give good
gifts unto your children, how much more shall your
Father which is in heaven give good things to them
that ask him?

[Matt. vii. 11.]

A good man out of the good treasure of the heart
bringeth forth good things: and an evil man out of
the evil treasure bringeth forth evil things.

[Matt. xii. 35.]

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me. [Rom. vii. 20, 21.

For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

[Heb. v. 13, 14.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

[3 John 11.

LIGHT AND DARKNESS.

And God said, Let there be light: and there was light.

And God saw the light that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. [Gen. i. 3, 4, 5.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

The light shall be dark in his tabernacle, and his candle shall be put out with him. [Job xviii. 5, 6.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. [Psa. cxxxix. 11, 12.]

But the path of the just is as the shining light, that shineth more and more unto the perfect day.

The way of the wicked is as darkness: they know not at what they stumble. [Prov. iv. 18, 19.]

The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. [Prov. xiii. 9.]

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. [Eccle. xi. 7, 8.]

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter!

[Isa. v. 20.]

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

[Isa. lix. 9.]

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not. [John i. 3, 4, 5.]

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

[John iii. 19.]

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth.

[John xii. 35.]

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God.

[1 Cor. iv. 5.]

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

[2 Cor. iv. 6.]

Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ?

[2 Cor. vi. 14.]

All the class recite :

Again, a new commandment I write unto you, which thing is true in him, and in you : because the darkness is past, and the true light now shineth.

[1 John ii. 8.]

ROCK OF AGES.

For 10 scholars.

1st. And he said, The Lord is my rock and my fortress, and my deliverer;

The God of my rock; in him will I trust: he is my shield, and the horn of my salvation; my high tower, and my refuge, my saviour; thou savest me from violence. [2 Sam. xxii. 2, 3.

2nd. For who is God, save the Lord? and who is a rock, save our God?

God is my strength *and* power; and he maketh my way perfect. [2 Sam. xxii. 32, 33.

3rd. The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. [2 Sam. xxii. 47.

4th. I will love thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. [Psa. xviii. 1, 2.

5th. Bow down thine ear to me; deliver me speedily: be thou a strong rock, for a house of defense to save me.

For thou art my rock and my fortress; therefore
for thy name's sake lead me, and guide me.

[Psa. xxxi. 2, 3.

6th. "Rock of Ages, cleft for me,"
Thoughtlessly the maiden sung;
Fell the words unconsciously,
From her girlish, gleeful tongue—
Sang as little children sing;
Sang as sing the birds in spring;
Fell the words like light leaves down
On the current of the tune:
"Rock of Ages, cleft for me,
Let me hide myself in thee."

7th. "Let me hide myself in thee;"
Felt her soul no need to hide;
Sweet the song as song could be,
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not that each might be
On some other lips a prayer:
"Rock of Ages, cleft for me,
Let me hide myself in thee."

8th. "Rock of Ages, cleft for me,"
'Twas a woman sung them now,

• Pleadingly and prayerfully ;
 Every word her heart did know.
 Rose the song as storm-tossed bird
 Beats with weary wing the air ;
 Every note with sorrow stirred,
 Every syllable a prayer :
 “ Rock of Ages, cleft for me,
 Let me hide myself in thee.”

9th. “ Rock of Ages, cleft for me,”
 Lips grown aged sung the hymn,
 Trustingly and tenderly,
 Voice grown weak, and eyes grown dim—
 “ Let me hide myself in thee,”
 Trembling though the voice, and low,
 Ran the sweet strain peacefully,
 Like a river in its flow.
 Sung as only they can sing
 Who life’s thorny path have pressed ;
 Sung as only they can sing
 Who behold the promised rest :
 “ Rock of Ages, cleft for me,
 Let me hide myself in thee.”

10th. “ Rock of Ages, cleft for me,”
 Sung above a coffin lid.
 Underneath all restfully,
 All life’s joys and sorrows hid.

Nevermore, O storm-tossed soul,
Nevermore from wind or tide,
Nevermore from billows roll,
Wilt thou need thyself to hide.
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, ay, still the words would be,
"Rock of Ages, cleft for me,
Let me hide myself in thee."

ROCK OF AGES.

For 12 scholars.

1st. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ;

And were all baptized unto Moses in the cloud and in the sea ;

And did all eat the same spiritual meat ;

And did all drink the same spiritual drink, for they drank of that Rock that followed them : and that Rock was Christ. [1 Cor. x. 1-4.

"Is he a Rock? How firm he stands,
The Rock of Ages never moves ;

Yet the same streams that from him flow,
Attend us all the desert through."

2nd. For who is God save the Lord? or who is
a rock save our God?

It is God that girdeth me with strength, and
maketh my way perfect. [Psa. xviii. 31, 32.

"Thro' a weary land I tread,
Burning skies are overhead,
While the sands around my path
Glimmer with a scorching wrath;
Mighty Rock, to thee I fly,
Weary, fainting, near to die."

3rd. The Lord liveth; and blessed be my rock;
and let the God of my salvation be exalted.

[Psa. xxxi. 46.

"On Christ, salvation rests secure,
The Rock of Ages must endure;
Nor can that faith be overthrown
Which rests upon the Living Stone."

4th. For in the time of trouble he shall hide me
in his pavilion: in the secret of his tabernacle shall
he hide me; he shall set me up upon a rock.

[Psa. xxvii. 5.

"Rock of safety, Rock of grace,
Ever be my hiding place;

Oh, how blissful thus to lie,
Safe to live, and sweet to die."

5th. Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

[Psa. xxviii. 1.

"There's a fount where the weary may drink and be blest,

There's a Rock where the faithful securely may rest:
Oh, that fount is the life giving water that flows
From Jesus, the Rock of eternal repose."

6th. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? [Psa. xlii. 9.

"'Tis the Rock where the souls of the good and the just

Firmly anchored for ages their hope and their trust:
'Tis the Rock that will stand when the river of time
Is lost in the ocean of rapture sublime."

7th. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. [Psa. lxi. 2.

"'Tis the Rock that was cleft by the Ancient of Days;

'Tis the Rock that, when dying, transported, we'll praise;

We will sing of that Rock when our journey is o'er,
And calmly we'll rest on that Evergreen Shore."

8th. He only is my rock and my salvation; he is
my defense; I shall not be greatly moved.

[Psa. lxii. 2.

"Christ, my Rock, will me defend,
To the weary journey's end;
Till the work of life is done,
And the crown of victory won.
Mighty Rock, ah, then with thee,
Evermore my soul shall be."

9th. Be thou my strong habitation, whereunto I
may continually resort: thou hast given command-
ment to save me; for thou art my rock and my for-
tress.

[Psa. lxxi. 3.

"He is our Rock when troubles rise,
And storms and tempests lower;
He rides triumphant in the skies,
And saves us by his power."

10th. He shall cry unto me, Thou art my father,
my God, and the Rock of my salvation.

[Psa. lxxxix. 26.

"Name above every name, thy praise
Shall fill the remnant of my days;
Jehovah Jesus, name divine,
Rock of Salvation, thou art mine."

11th. Oh come, let us sing unto the Lord : let us make a joyful noise to the rock of our salvation.

[Psa. lxliv. 1.

“Cling close to the Rock, closely to-day,
Ere waves of temptation shall sweep thee away;
Cling close to the Rock in the time of thy grief,
For Jesus brings speedy and precious relief.”

12th. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land. [Isa. xxxii. 2.

“Cling close to the Rock, close to the Rock,
Though the tempests may rage, and the billows may
 shock,
For Jesus, the Saviour, thy Refuge and Friend,
In mercy hath loved thee, and loves to the end.”

THE WIDOW OF NAIN.

1st. *The Sentinel at the gate.*

“The Roman sentinel stood helm'd and tall
Beside the gate of Nain. The busy tread
Of comers to the city mart was done,
For it was almost noon, and a dead heat
Quiver'd upon the fine and sleeping dust,

And the cold snake crept panting from the wall,
And basked his scaly circles in the sun.
Upon his spear the soldier leaned, and kept
His idle watch, and, as his drowsy dream
Was broken by the solitary foot
Of some poor mendicant, he raised his head
To curse him for a tributary Jew,
And slumberously dozed on."

2nd. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

[Luke vii. 11, 12.]

3rd.

The Funeral.

"'Twas now high noon,
The dull low murmur of a funeral
Went through the city — the sad sound of feet
Unmixed with voices — and the sentinel
Shook off his slumber, and gazed earnestly
Up the wide street along whose paved way
The silent throng crept slowly. They came on,
Bearing a body heavily on its bier,

And by the crowd that in the burning sun,
Walk'd with forgetful sadness, 'twas of one
Mourned with uncommon sorrow. The broad gate
Swung on its hinges, and the Roman bent
His spear-point downwards as the bearers pass'd,
Bending beneath their burden."

4th. *The Only Mourner.*

"There was one —
Only one mourner. Close behind the bier,
Crumpling the pall up in her wither'd hands,
Follow'd an aged woman. Her short steps
Falter'd with weakness, and a broken moan
Fell from her lips, thicken'd convulsively
As her heart bled afresh. The pitying crowd
Follow'd apart, but no one spoke to her,
She had no kinsmen. She had lived alone —
A widow with one son. He was her all —
The only tie she had in the wide world —
And he was dead. They could not comfort her."

5th. *The Coming of Jesus.*

"Jesus drew near to Nain as from the gate
The funeral came forth. His lips were pale
With the noon's sultry heat. The beaded sweat
Stood thickly on his brow, and on the worn
And simple latchets of his sandals lay,

Thick, the dust of travel. He had come
Since sunrise from Capernaum, staying not
To wet his lips by green Bethsaida's pool,
Nor wash his feet in Kishon's silver springs,
Nor turn him southward upon Tabor's side
To catch Gilboa's light and spicy breeze."

6th. *The Meeting.*

"Forth from the city gate the pitying crowd
Followed the stricken mourner. They came near
The place of burial, and, with straining hands,
Closer upon her breast she clasped the pall,
And with a gasping sob, quick as a child's,
And an inquiring wildness flashing through
The thin gray lashes of her fevered eyes,
She came where Jesus stood beside the way."

7th. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

[Luke vii. 13.]

8th. *The Compassionate Saviour.*

"He looked upon her, and his heart was moved.
'Weep not,' he said; and as they stay'd the bier,
And at his bidding laid it at his feet,
He gently drew the pall from out her grasp,
And laid it back in silence from the dead.
With troubled wonder the mute throng drew near,
And gazed on his calm looks."

9th. And he came and touched the bier : and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak. And he delivered him to his mother.

[Luke vii. 14, 15.]

10th. *The Resurrection.*

“ A minute’s space
He stood and prayed. Then taking the cold hand,
He said, ‘ Arise.’ And instantly the breast
Heaved in its cerements, and a sudden flush
Ran through the lines of the divided lips,
And with a murmur of his mother’s name,
He trembled and sat upright in his shroud,
And, while the mourner hung upon his neck,
Jesus went calmly on his way to Nain.”

11th. And there came a great fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people.

And this rumor of him went forth throughout all Judea, and throughout all the region round about.

THE MUSICAL INSTRUMENTS OF THE BIBLE.

NOTE. It would add much to the interest if pictures of these different instruments were shown as the description is recited.

First.

The Musical Instruments of the Bible are divided into three kinds, or classes,—Stringed Instruments, Wind Instruments, and instruments of concussion, or that gave out a sound on being struck. Of Stringed Instruments we have The Harp, The Psalter, Azor or Instrument of Ten Strings, The Gittith and The Sackbut.

Second.

THE HARP.

Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. [Psa. xliii. 4.

The Harp was the most common and ancient stringed instrument of the Jews; it is more properly called the Lyre. It was light and portable, and was used on joyful occasions, whether sacred or not. It had a general triangular shape, with from seven to ten strings, and was played with the hand. The

strings of the ancient harp were stretched over an oval sounding-board, and played with a key.

Third.

THE PSALTERY.

Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. [Psa. lxxx. 2.

The Psaltery, a Babylonish design, was a stringed instrument, flat in shape, in the form of a trapezium, or triangle cut off at the top, and was strung with thirteen strings. It was played by being struck with an iron rod.

Fourth.

AZOR, OR INSTRUMENT WITH TEN STRINGS.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High :

To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

[Psa. xlii. 1, 2, 3.

The Azor, or instrument of ten strings, is distinct from the psaltery, although very similar in appearance. It has, as its name implies, ten strings.

Fifth.

THE GITTITH.

Gittith occurs in the titles of several Psalms. "To the chief Musician upon Gittith." It was a stringed

instrument, and from its name, it is supposed David brought it from Gaul.

Sixth.

THE SACKBUT.

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

[Dan. iii. 5.

The Sackbut is described as a stringed instrument, with four strings, and was played with the fingers, with a very penetrating sound. It was triangular in form. It is mentioned in a modern work, that one of these instruments was discovered in Herculaneum, where it had been for nearly two thousand years under ashes; the lower part of it was made of bronze, and the upper part of gold. It was presented by the King of Naples to George 3rd of England, and from the model, the modern trombone used in military bands with so much effect, was fashioned.

Seventh.

MAHALATH.

Mention is made of this instrument in the titles of the 53d and 88th Psalms. It is supposed to be a sort of lute or guitar.

Eighth.—Wind Instruments.

THE CORNET.

Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

With trumpets and sound of cornet make a joyful noise before the Lord, the King.

[Psa. lxlviii. 5, 6.]

The Cornet was an ancient instrument of music, about eighteen inches long, shaped like the flute. It was used by the priests, and gave a loud, smooth sound.

Ninth.

THE TRUMPET.

And in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they be to you for a memorial before your God: I am the Lord your God. [Num. x. 10.]

The Trumpet differs but little from the cornet, particulars of which are no longer discernable. The silver trumpets were used by the priests alone in publishing the approach of festivals.

Tenth.

THE PIPE OR FLUTE.

After that thou shalt come to the hill of God, where is the garrison of the Prince.

come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them : and they shall prophesy. [1 Sam. x. 5.

The Pipe or Flute was a soft-toned instrument of music made of reeds, horn, bone or wood, and was used on mournful as well as festive occasions. It was played like the Clarinet, and emitted a few deep sounds serving as bass.

Eleventh.

THE ORGAN.

They take the timbrel and harp, and rejoice at the sound of the organ. [Job. xxi. 12.

The Organ was probably composed of several pipes. It cannot mean the modern organ, which was unknown to the ancients, but refers doubtless to the ancient pipes, similar to Pandean Pipes, a series of seven or more tubes of unequal length and size, closed at one end, and blown into with the mouth at the other. These are still used by the shepherds of the East, and in skillful hands produce quite good music.

Twelfth.—Instruments of Concussion.

TAMBOURINE.

The Tambourine included all instruments of the drum kind, and were similar to those now in use.

Thirteenth.

BELLS.

And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

A golden bell and a pomegranate, a golden bell and a pomegranate, upon the robe round about.

Bells were attached to the bottom of the high priest's robe, that he might be heard when he went into or out of the Holy place. Many of the Eastern kings and nobles wear bells in the same manner at the present day. The Arabian ladies in royal presence have little gold bells fastened in their neck and elbows which when they dance give forth an agreeable sound. A custom such as this prevailed in Israelitish times.

Fourteenth.

CYMBALS.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals. [Psa. cl. 4.

Cymbals were musical instruments consisting of two broad plates of brass of a convex form, which on being struck together produced a shrill, piercing sound. From the verse recited it would appear that both hand and finger cymbals were used. They were employed in the Temple, and upon occasions of public rejoicings.

Fifteenth.

TIMBREL OR TABRET.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Timbrel is a musical instrument mentioned often in Scripture. The Hebrews called it Toph. We do not find that it was used in wars, but only on public occasions of rejoicings, and then it was commonly employed by the women. It consisted and still consists of a small circular rim or hoop, over which a skin is drawn. The rim is also hung with small bells. The Timbrel was used as an accompaniment to lively music, being shaken and beaten with the hand.

HAPPINESS.

The Vanity of Earthly Happiness.

I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity.

And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my

heart rejoiced in all my labor; and this was my portion of all my labor.

Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity, and vexation of spirit, and there was no profit under the sun.

[Eccle. ii. 1, 10, 11.]

The Value of Happiness.

Happy is the man that findeth wisdom, and the man that getteth understanding:

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

[Prov. iii. 13, 14.]

The Happiness of Self-Denial.

As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

[2 Cor. vi. 10.]

The Happiness of Obedience to God.

Blessed are the undefiled in the way, who walk in the law of the Lord.

Blessed are they that keep his testimonies, and that seek him with the whole heart.

[Psa. cxix. 1, 2.]

Where there is no vision the people perish: but he that keepeth the law, happy is he.

[Prov. xxix. 18.]

The Happiness of Loving God.

Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. [1 Peter i. 8.

The Happiness of Trusting in God.

I waited patiently for the Lord, and he inclined unto me, and heard my cry.

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. [Psa. xl. 1, 2.

The Happiness of an Approving Conscience.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. [2 Cor. i. 12.

The Happiness of Heaven.

And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

Happy Children.

If little children love to pray,
And keep their temper all the day,
And never speak a wicked word,
Whatever language they have heard;

Or if they struggle hard and pray,
To drive all naughty thoughts away;
Then they'll be happy all day long
As wild birds in their morning song.

CHEERFULNESS.

Then he said unto them, Go your way, eat the fat,
and drink the sweet, and send portions unto them
for whom nothing is prepared: for this day is holy
unto our Lord: neither be ye sorry; for the joy of
the Lord is your strength. [Neh. viii. 10.

A sound heart is the life of the flesh: but envy
the rottenness of the bones. [Prov. xiv. 30.

A merry heart maketh a cheerful countenance:
but by sorrow of the heart the spirit is broken.

[Prov. xv. 13.

All the days of the afflicted are evil: but he that
is of a merry heart hath a continual feast.

[Prov. xv. 15.

A merry heart doeth good like a medicine: but a
broken spirit drieth the bones. [Prov. xvii. 22.

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him? [Eccle. iii. 22.]

Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. [Eccle. v. 18.]

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. [Luke xv. 32.]

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. [John xvi. 33.]

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. [Rom. xii. 8.]

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. [James v. 13.]

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another. [Rev. xi. 10.]

Contentment.

I, like the little busy bee,
That hies from flower to flower,
Must active be and useful too,
As far as in my power.

Whate'er would do me hurt, I must
With cheerfulness resign :
And when I suffer, always pray,
"Thy will, O God, not mine."

The Saviour's Calling Little Children.

Saviour, at thy footstool bending,
We a youthful band appear ;
May our grateful songs ascending,
Reach and please thy gracious ear.

No harsh words of indignation
Drive this little flock from thee ;
Gentle is thy invitation :
"Suffer them to come to me."

Take us then, thou kind Protector,
Keep us by thy watchful care ;
Be our Shepherd, Friend, Director ;
In thine arms of mercy bear.

THE NAME ABOVE EVERY NAME. In sending forth a new and revised edition of this work the Publishers append a few of the many favorable notices which, from various sources, testify to its catholicity, and its adaptation to the wants of the disciples of our Lord by whatever denominational name they may be called.

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CHAPLINS' LIFE OF CHARLES SUMNER.

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OPINIONS EXPRESSED.

Extract from a letter of the poet JOHN G. WHITTIER, to MESSRS. D. LOTHROP & Co.

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